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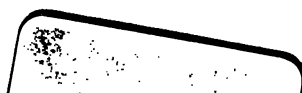
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AMBASSADOR

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John C. McTechnie
Editor of the "Christian
Ambassador."

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THE

CHRISTIAN AMBASSADOR

ART. I.—ELIZABETH BARRETT BROWNING.

The Works of Elizabeth Barrett Browning. 5 vols. London : Chapman & Hall.

ITALY holds the dust of Mrs. Browning, as she holds that of Shelley and of Keats. But the regret in the latter case, of powers which had never reached their full maturity, cannot be felt in the former instance. If Mrs. Browning's life was long and delicate, it was not early extinguished. She has given us, in the five volumes before us, what may be considered a full exhibition of her poetic faculties. Her admirers, and she has many warm ones, cannot grieve over powers clipped by death before their full expanse.

One of the first things that strikes us in Mrs. Browning is her extensive resource as a minister to original thought. The learned ladies of our English Reformation era, the fair humanists of the Elizabethan time, have never altogether wanted successors in either Stuart or Hanoverian reigns, but their reputation has been generally of a social nature or confined to some translations from the classics. But with Mrs. Browning her great erudition, both classical and patristic, was essentially a handmaid to her full exhibition of power. It is not her mere facile alertness of translation, nor the plastic sympathies of a many-sided mind like that of Goëthe that strikes us—her intimate perception of all the good, the permanent, the essential, that underlay the accessories of the old culture of the Greek and Roman world. Mrs. Browning showed the wideness of her sympathies by her large knowledge of the Greek Christian poets—a department of knowledge little cultivated even by ecclesiastical scholars, and which in our age has been, in England at least, almost exclusively her own. The instrument of the Greek tongue “was,” she says, “at the Christian era, an antique instrument somewhat worn, somewhat stiff in the

playing, somewhat deficient in the notes, while it has become somewhat feeble and uncertain in such as it retained. The Latin hymns of the earlier and the middle ages of the church have thrust out the Greek ones from notice. Luther did not, even in the first effervescence of the Reformation, forget the beauty or grandeur of the best of these, and made them German by his version. But the Greek hymns have proved too far off from the sympathies of the western Christian world to attract much notice." Mrs. Browning's criticisms are discriminating and eloquent. We quote her remarks on Synesius, "The chief for natural and true gifts of all our Greek Christian poets. These odes have in them a wondering rapture and ecstasy. If we find in them the phraseology of Plato or Plotinus—for he leaned lovingly to the later Platonists—nay, if we find in them oblique references to the outworn mythology of paganism, even so have we beheld the mixed multitude of unconnected notes, wheeling, rising in sunshine,—the sunshine—a mere motive energy; and even so the burning, adoring, poet spirit sweeps upward the notes of world-fancies (as if, being in the world, their tendency was Godward), upward in a strong stream of sunny light, rushing into the presence of 'The Alone.'"

Another early critical production of Mrs. Browning's was a series of papers on the "Book of the Poets," a compilation of 1842. She traces with originality of thought and imagery, with Catholic, yet discriminating taste, the whole series of English poets from Chaucer to Wordsworth. Of the contrast between Chaucer and Spenser she thus writes: "They two are alike in their cheerfulness, yet is their cheerfulness most unlike. Each poet laughs, yet their laughter rings with as far a difference as the sheep-bell on the hill and the joy-bell in the city. Each is earnest in his gladness, each active in persuading you of it. The whole difference is that Chaucer has a cheerful humanity, Spenser a cheerful ideality. One rejoices walking on the sunny side of the street, the other walking out of the street in a way of his own, kept green by a blessed vision. One uses the adroitness of his fancy by distilling out of the visible universe her occult smiles, the other by fleeing beyond the possible frown, the occasions of natural ills, to that 'cave of cloud' where he may smile safely to himself. The human heart of one utters oracles; the imagination of the other speaks for his heart, and we miss no prophecy. Never issued from lip or instrument, or the tuned causes of nature, more lovely sound than we gather from our Spenser's art. His rhythm is the continuity of melody, not harmony, because too smooth for modulation: because 'by his vow' he dares not touch a discord for the sake of consummating a harmony."

We do not place Mrs. Browning as a critic in the foremost ranks with Jeffery, or Hallam, or Professor Wilson;

we do not equal her with the great French masters of criticism, such as Villemain, or Sainte Beuve, or Gustave Planche. But she is ever suggestive, ever striking, though at times somewhat fanciful and exaggerated.

But the main bulk of her writings, and the chief amount of her claims on contemporaries and posterity are poetical. She early began to poetize. Her father, a country gentleman of Herefordshire, encouraged her juvenile efforts.

"For 'neath thy gentleness of praises,
My father, ran my early lays,"

as she sang in her earliest volume, which was published anonymously. She in youth underwent two great afflictions, the breaking of a blood-vessel in the lungs, and the death by drowning, almost in her sight, in her Devonshire retreat, of a favourite brother. The combined effect of these sorrows was to confine her for years to her room, during which time, as Miss Mitford has said, "She read almost every book worth reading in almost every language, and gave herself heart and soul to that poetry of which she seemed born to be the priestess."

Mrs. Browning has always sung to a much more limited audience than Byron did or than Tennyson does. This is partly owing to her occasional obscurity. Her meaning is mystic, and her expression turgid. Abuse of her scholarship sometimes leads her to use expressions alien from popular apprehension, and repressive of popular sympathy, as when, in "Crowned and Buried," she says:—

"We return,
Orestes to Electra in his urn;"

or when in "The Dead Blind," she sings:—

"For the first sea, the shoreless,
And tideless hyaline."

The circumstance of her sex has not enlisted in her favour the sympathies and the suffrages of the women of our day. Thirty years ago the popularity of the poems of Mrs. Hemans was almost on a par with that of one or two of our female novelists. Nothing of this kind has ever been or will ever be the fortune of Mrs. Browning's poems; neither her excellencies nor her faults are distinctively feminine. Her thought and her culture are remote from the ordinary characteristics of women. She has consequently failed to recommend herself to the sympathies of her sex, as has been done by many of our contemporary female writers. The religious and the domestic feelings have, for example, been with far greater power depicted by Jean Ingelow, whose verses

have of late shot up into a large and deserved popularity. Our authoress cannot in this field compete with her who wrote "Brothers and a Sermon," "The Four Bridges," or "The Letter L."

It often strikes us too, as if a much inferior writer could have given a character to the same subjects, which would have commanded a larger attention, and enlisted a wider sympathy. The one-sidedness natural to all poetry, when it leaves the most universal subjects, is too often pushed to an extreme by her. She is sometimes over blunt in phrase as:—

"And spat into my love's pure pyx,
The rank saliva of her soul,"

which spoils somewhat the very fine poem, "Bianca among the Nightingales." On the other hand Mrs. Browning shows a wonderful power of grasping both common subjects, and subjects far out of the ordinary course. What is finer in form and beauty than this? "The Sea-Mew":—

"The green trees round him only made,
A prison with their darksome shade;
And dropped his wing, and mourned he,
For his own boundless, glittering sea:
Albeit he knew not they would fade."

The thought of one sister preferred to another is common enough, but with what new beauty and tenderness is it invested thus:—

"I am pale, as crocus grows,
Close behind a rose-tree root,
Whosoe'er would reach the rose,
Treads the crocus under foot;
I, like May-bloom on thorn-tree,
Thou, like merry summer bee—
Fit that I be plucked for thee."

Much of Mrs. Browning's poetry is accompanied with woman's relation to man's love—partaken, denied, or withdrawn. The last has furnished a sad but prolific theme for poets of every country. But nowhere in the compass of literature is there a more striking presentment of feminine forsakenness than in the fine poems, "The Monk," "A Year's Spinning," "Change upon Change," "That Day," and "Void in Law." We have the subject in different classes of society, in strong or tender natures, and with a large or less amount of gifts in the complaining one. Where to forsakenness is added open sin, as in the very powerful and picturesque poem, "Confessions," she brings out the dark and the dreary of the heart in a most graphic way. Thus:

"The least touch of their hands in the morning, I keep it by day and by night,
 Their least step on the stair, at the door, still throbs through me, though ever so
 light.
 Their least gift, which they left to my childhood, in the long ago years,
 Is now turned from a toy to a relic, and seen through the crystals of tears ;
 Dig the snow, she cried,
 For my churchyard bed.
 Yet I, as I sleep, shall not fear to freeze,
 If one only of these, my beloved, shall love me with heart-warm tears,
 As I have loved these.
 Go, I cried, thou hast chosen the human and left the divine ;
 Then, at least, have the human shared with thee their wild berry wine?
 Have they loved back thy love, and when strangers approached thee with blame,
 Have they covered thy fault with their kisses, and loved thee the same ?
 But she shrunk, and said,
 God o'er my head,
 Must sweep in the wrath of His judgment seat ;
 He shall deal with me sinning, but only indeed the same,
 And no gentler than thee."

In the "Romaunt of the Page" we have the substance of an old story of unrequited and self-sacrificing love, but with new incidents and beautiful course of dialogue, and in the weird accompaniment to the tragedy of death, and the funeral rites, heard by the one that lived, unheard by her that was to die ; then the dirge at the end recurring when the tragedy is over :

"Dirge for Abbess laid in shroud,
 Sweepeth o'er the shroudless dead ;
 Page or lady, as we said,
 With the dew upon her head ;
 All as sad, if not so loud,
 Is ever a lament began,
 By any mourner under sun :
 Which e'er it endeth suits but one."

In this poem the difference of measure between the twin parts has a very thrilling and powerful effect.

In the "Rhyme of the Duchess May," we have a contrast not of measure, but of subject in the violent love-death of a beleaguered noble pair of old with the peaceful child-death of a little villager of our own day. The opposition between the exceptional and terrific tragedy of mediæval days of violence, and the quiet passing away of our tiny contemporary is rendered with surpassing force and beauty. Nor is the *refrain* of the whole poem, though by some reviewers thought out of taste, to us anything but an emphatic presentment of the sameness, after all, in death, or the ending with earth, and passing to the silent home.

Of poems of the family affections, Mrs. Browning has a fair number. "The Dead Blind" and "A Child's Grave at Florence" are beautiful representations of special or of general child loss. But "Isabel's Child" is one of the most unforgettable pieces in

any language. Its theme is a dying child's remonstrance—moved to speech but once in remonstrance against the mother's grief that would keep on earth when heaven claimed, detain in the sin world when the Saviour called to the glory region. No extract can give any adequate idea of this poem, and we refer the reader to it with confidence.

The series of forty-four sonnets, quaintly and misleadingly (shall we say?) called "Sonnets from the Portuguese," are a most wonderfully and sweetly-voiced course of the phases, turns, and progress of a true woman's love. Here is the 33rd:—

"Yes, call me by my pet name. Let me hear
The name I used to run at when a child
From innocent play, and leave the cowslips picked
To glance up in some face that proved me dear
With the look of its eyes. I miss the clear
Fond voices which, being drawn and reconciled
Into the music of heaven undefiled,
Call me no longer. Silence on the bier
While I call God—call God! So let thy mouth
Be heir to those who are now exanimate.
Gather the north flowers to complete the south,
And catch the early love up in the late;
Yes, call me by that name, and I, in truth,
With the same heart will answer and not wait!"

The moral meaning of life is brought before us in such poems as "Died," and "Calls on the Heart."

"Who calleth thee heart? World's strife,
With a golden heft to his knife;
World's mirth, with a finger fine,
That draws on a board in wine,
His blood-red plans of life;
World's gain, with a brow knit down;
World's fame, with a laurel crown;
Which rustles most as the leaves turn brown?
Heart wilt thou go?

No, no!

Calm hearts are wiser so.

* * * * *

Howbeit, all is not lost,
The warm noon ends in frost;
And worldly tongues of promise,
Like sheep-bells die off from us
On the distant hills cloud-crossed;
Yet though the silence shall
Pierce the death-angel's call,
And come up hither, recover all,
Heart wilt thou go?

I go,

Broken hearts triumph so."

In one field of poetry—the weird—the fancifully supernatural—Mrs. Browning has a field all her own. She has not tried it often,

it is not given to poets to try it often. But hers are rare successes in it. It is a sphere denied to Ariosto and to Tasso, to Chaucer and to Spenser, to Scott, to Byron, and to Wordsworth; Coleridge and Tennyson have each succeeded only once, and not so as to stand chief of their successes. We would class Mrs. Browning here with those two great masters of the poetic art, Dante and Shakspeare. "The day of the Brown Rosary," and the "Romaunt of Margaret," are two weird poetic successes of the highest order. We prefer the latter, but the former admits more brief quotation:—

"I vowed upon thy rosary brown, this string of antique beads,
By charnel lichen overgrown and dank among the reeds;
This rosary brown which is thine own, lost soul of buried nun,
Who, lost by vow, wouldst render now all souls alike undone:
I vowed upon thy rosary brown, and will such vow should break,
A pledge always of living days, now hung about my neck;
I vowed to thee on rosary (dear father look not so!)
I would not thank God in my weals, nor seek God in my woe."

(For her earthly love she forsook God and went to the fiend for aid.)

"What aileth the bridegroom? He glares blank and wide—
Then suddenly turning he kisseth the bride,
His lips stung her with the cold, she glanced upwardly mute:
'Mine own wife,' he said, and fell stark at her foot
In the word he was saying.

Long and still was her last gaze, while they chafed him there,
And breathed in the mouth whose last life had kissed her,
But when they stood up, only *they* with a start,
The shriek from her soul struck her pale lips apart—
She has lived and forgone him!

She looked in his face earnest, long, as in sooth
There was hope of an answer, and then kissed his mouth,
And with head on his bosom, wept, wept bitterly—
Now, O God, take pity, take pity on me.
God, hear my beseeching!

She was 'ware of a shadow that crossed where she lay,
She was 'ware of a presence that wither'd the day;
Wild she sprang to her feet, I surrender to thee,
The broken vow's pledge, the accursed rosary,
I am ready for dying!

She dashed it in scorn to the marble paved ground,
Where it fell mute as snow; and a weird music sound
Crept up like a chill, up the aisles long and dim,
As the friends tried to mock at the chorister's hymn,
And moaned in the trying."

Has any poet more finely expressed life's duty than in the following sonnet:—

"What are we sent on earth for? Say to toil,
Nor seek to leave thy tending of the vines
From all the heat of the day till it declines,
And death's work shall from mild curfew assail.

God did anoint thee with his odorous oil,
 To wrestle, not to reign ; and he assigns
 All thy tears over like pure crystallines
 For younger fellow workers of the soil
 To wear like amulets. So others shall
 Take patience, labour to their heart and hand,
 From thy heart and thy hand and thy brave cheer,
 And God's grace fructify through thee to all,
 The least flower with a brimming cup may stand,
 And share its dew-drop with another tear."

In an age when Religion has assumed an especially social form, and often an especially churchly aspect, it is worthy of notice that with our poetess it is emphatically the personal element of religion that appears in her pages. Once or twice, as in "Karsheesh" and "Cleon," her gifted husband has drawn from church history sources ; but in her pages no trace appears of earlier or late, eastern or western, British or Continental, Church or Nonconformist ecclesiastical influences. There is rather a marked absence of even the artistic imagery which in so cultured a mind might be supposed to have been turned from Church use to poetic use. She sympathies strongly, fervently, with rather too pronounced an iteration, in the struggles of Italy to be free. But it is the social and mediæval Italy—the Italy of the communes and the franchises—the republican Italy from Dante to Machiavelli ; not the earlier Christian Italy of Confessors, Martyrs and Doctors—not the Italy whose Church development reached its climax of product and blessing in the conversion of Augustine (we rather wonder, by the way, at the absence, in so Latin cultured a mind, of Augustinian influence)—not the Italy of the catacombs, the liturgies, and the hymns.

But the personal element in Mrs. Browning's religious poetry, though a Christian one, is not such as can well reach the ordinarily cultured mind. To the average hearers or members in our churches and chapels, the readers of the poetry, not unfrequently very good in its sphere, of our religious magazines, her poems are too remote in thought and abnormal in expression to become favourites or to be remembered. Lady poets of far inferior gifts can, in such pieces of universal sympathy as "The one Family" and "The border Land," touch a chord of our heart which Mrs. Browning could not reach. None of her poems have passed, or will pass, into even the most cultured of our hymn books. The Minster and the Tabernacle alike refuse to sing them. Her "Song for the Ragged Schools of London," in her "Cry of the Children," is too much of a satire, though a kindly one, to be made use of elsewhere than in the study. It is a regretful looking at the things to be done, instead of also gladly confessing the things already done and doing. We regret that she never gave us any version either of the Latin hymns or the

glorious hymn literature of Germany. The latter, however, has been the subject of the well adapted and appreciated labours of others in our time.

It is time, however, to turn from the smaller poems of Mrs. Browning to her chief work, "*Aurora Leigh*," an epic, not of the historical or traditional order, not as the German fashion of the household order, but rather of the social order. It is the condition-of-England question arrayed and arranged in verse, with representative persons and incidents. We see here a richer soil than she cultivated before. The book is full of lines and brief passages of marvellous insight and matchless beauty; and for quotation by orator, or preacher, or artist, full of imagery, fresh, vivid, and original. Its scenes are striking embodiments not of all—not of the most pleasant generally—but of many of the most memorable of the efforts and struggles, the half successes of this time—this land—this Europe—this Western Christendom, surging, tossing, uncertain, striving after a better future but dimly seen. It is literature going out of life, and coming back to life. It is that practical view of life, by a poet, which keeps at a great distance from either idyll or satire. This work shows more fully than any former one of hers, the vast difference between previous female poets and herself. They had to the name of thinkers no very high claim; but she takes rank with the greatest thinkers.

The theme of this book is of a poetess born in Italy, brought when very young to England, living there with an unsympathising aunt, sought in marriage by her cousin, Romney Leigh, and refusing him. The two then occupy themselves for years, she with the growth and culture of her mind and with writing.

"I had to live that therefore I might work,
And being but poor, I was constrained for life
To work with one hand for the booksellers
Still working with the other for myself
And art; you swim with feet as well as hand,
Or make small way."

He is busy with one philanthropic plan after another, working with the hand as well as brain in them; rescues from want a daughter of the people, whom, finding in her a willing fellow worker, he engages to marry; but she is deceived about him by a rival of higher station, and by her, under the guidance of a temptress, is sent away to France, where

"Man's violence,
Not man's seduction, made me what I am."

In Italy the three meet again, and Romney refused, for her child's sake, by Marion Erle, is at last accepted by Aurora, blind though

by an accidental blow he had become. The moral is thus summed up:—

“Shine out for two, Aurora, and fulfil
My falling short; that must be work for two,
As I, though thus restrained, for two shall love.
 Art’s a service work:
A silver key is given to thy clasp
And thou shalt stand unwearied night and day,
And fix it in the hard, slow turning wards,
To open as that intermediate door
Betwixt the different phases of sensuous form
And form insensuous, that inferior men
May learn to feel on still through these to those,
And bless thy ministration.
Now press this claim on thy woman’s lip
(Love’s holy kiss shall still keep consecrate)
And breathe thy fire from breath along the Cross,
And blow all class walls level as Jericho’s
Past Jordan,—crying from the top of souls
To souls, that here assembled on earth’s plains.
They get them to some purer eminence
Than any hitherto beheld for clouds!
What height we know not, but the way we know,
And how by mounting ever, we attain,
And so climb on.”

Had we space we might dwell on, and illustrate by quotations, the child-life of Aurora in Italy. Her youth-life is first disliked, then understood and delighted in in England, the sad training of Marion Erle and her after history, as told to Aurora in Paris, the most picturesque delineations by contrast of the highest and the lowest classes of our society as met in the London Church, where that day no marriage was to be, and a hundred other pictures of the personal or the social life of our day are vividly described in this great poem. With one descriptive passage we close—a passage fit to be compared with anything in Cowper, Thompson, or Tennyson:

“Whoever lives true life will love true love,
He ought to love that England.
 So many a green slope built on slope,
Betwixt me and the enemy’s house behind,
I dared to rest, or wander in a rest,
Made sweeter for the step upon the grass,
And view the ground’s most gentle implement,
(As if God’s finger touched, but did not press,
In making England), such an up and down
Of verdure, nothing too much up and down;
A ripple of land, such little hills, the sky
Can stoop to tenderly, and the wheat-fields climb;
Such rocks of valleys, lined with orchises,
Fed full of voices by invisible streams
And open pastures where you scarcely tell.
White daisies from white dew, at intervals,
The mythic oaks and elm trees standing out,
Self-poised upon their prodigy of shade.
 But then the thrushes sang,

And shook my pulses and the elms new leaves ;
At which I turn'd and held my finger up,
And bade him mark that, howsoe'er the world
Went ill, as he related, certainly
The thrushes sang in it. At the word
His brow would soften, and he bore with me
In melancholy patience, not unkind,
While breaking into voluble ecstasy,
I flatter'd all the beauteous country round,
As poets use the skies, the clouds, the fields,
The happy violets hiding from the woods,
The primroses ran down to, carrying gold,
The tangled hedgerows, where the cows fresh out,
Impatient horses and tolerant chewing mouths,
"Twixt dripping ash-boughs in hedgerows all alive,
With birds and gnats, and large white butterflies,
Which look as if the May-flower had caught life
And palpitated forth upon the wind ;
Hills, vales, woods, nestled in a silver mist,
Farms, granges, doubled up among the hills ;
And cattle grazing in the watered vales,
And cottage chimneys smoking from the wood,
And cottage gardens smelling everywhere,
Confused with smell of orchard,
And ankle-deep in English grass I leaped,
And clapped my hands, and called all very fair."

We have necessarily left unnoticed even the titles of a number of Mrs. Browning's poems. She has little genuine humour, a sarcastic wit is her nearest approach to it. But no other gift poetic was refused her. Her wish for another is an accomplishment in her.

"Child and maiden press to thine embrace,
To kiss upon thy lips a stainless fame."

Half-a-dozen suggestive writers are a rich enough array for any age,—ours has not more,—and of these Mrs. Browning is one. To all lovers of poetry, to all lovers of thought, to all who would know the best kind of literature, we recommend her works.

The old Romans said of the dead, he has gone to "the many." Of the dead men and women of true genius, we may say they have gone to the few. Living authors are a crowd, a mob, a mass; but death sifts them.

"The dead but sceptred sovereigns who still rule

'Our spirits from their urns'"

are a small and select class. And of that class we doubt not Mrs. Browning will continue a member. Writers like Mrs. Hemans, or L. E. L., survive only in quotations or class books; but Mrs. Browning's poetry in the mass will live on.

REV. JAMES A. HUIE.

ART. II.—THE RAWNSLEYS.

A DOMESTIC STORY.

I.

ONE lovely Good Friday afternoon, about twenty-five years ago, Mr. and Mrs. Rawnsley were seated in the summer-house of their neat garden. Their home, which was respectable, was in a small country-town in West Yorkshire. Mr. Rawnsley belonged to the small-tradesman class, and both he and his wife, at the time our story begins, were verging on fifty years of age. They were dressed in their holiday attire, and looked consummately happy. Charles was a man of medium height, slender, but muscular; had soft brown hair, a bright and restless eye, walked with a firm but jaunty step, and expressed himself in a rapid and decisive manner. It was plain to anyone who studied character that he was an active and enterprising man, one who would endeavour to excel in whatever he took in hand; but that from his wandering eye and uneasy manner (for he could not rest in one position long at a time) his disposition was somewhat vascillating. So it was. In everything but his business and his religious profession he was unstable; he had changed his abode several times during the period he had done business on his own account; and he would have changed that business too had his means or his knowledge permitted him to do so. But he possessed a kind heart; his wife and children lived in his love, and he strove with commendable zeal to secure for them a comfortable and respectable living. And his wife and children loved him.

Mrs. Rawnsley was the opposite of her husband in temper, manners, and habits. She was slow, careful, and full of thought. She spoke with much deliberation, in a subdued and gentle tone, and with much propriety and grace. In her domestic habits, she was neat, tidy, and tasteful; and it was wonderful how, under her fingers, articles of but common character and pattern were made to assume quite an elegant air. Everything in her house had its place, and except when in use, was never out of it. And it was easy to be seen that her habits of order and neatness tended to the general comfort and happiness of the family. She, like her husband, was a member of that great and useful body of Christians—the Wesleyan Methodists; indeed any one at all acquainted with the peculiarities of that body, especially at the time our story begins, in reference to dress and general appearance, would have pronounced at once, on looking at Sarah Rawnsley's cap and dress, that

she was a prominent member of that church. When a girl she was led to the Lamb of God through the preaching of the earnest and faithful Bramwell, and from the time that she obtained peace with God through believing, after earnestly seeking day and night for a month, she never wavered in her resolution to be on the Lord's side, though her faith and patience passed through many a fiery ordeal. She became a teacher in the Sunday-school, got a box, book, and authority to collect for the Missions, attended all the prayer-meetings, especially those which were ambulatory and held in cottages; and when she had got somewhat matured in age and piety, was appointed to take charge of a select class of girls in the school as the teacher. From the first, and up to the time we introduce her to our readers, she had worn a plain wardrobe, though at the same time she thought it foolish to make dress of as much importance as a meek and quiet spirit; and that it savoured of cant to import a Quaker's bonnet into a Methodist meeting-house.

It was while she was a young and ardent Sunday School teacher that she became acquainted with Charles Rawnsley, who began to serve the Lord about the same time she did, and who became also a teacher, or half-time teacher, in the same school. At this time they both resided in the rising town of Stonyhills, in the West Riding of Yorkshire, where Methodism had taken great and firm hold. Charles, however, did not rise above the level of a member of the Church; for although he was not devoid of talent, nor deficient in information, yet his rapid and unmusical utterance—unmusical because his voice was harsh and monotonous—and his want of firmness unfitted him, in the estimation of the shrewd officers of the Church, for any responsible and public part therein. About two years after he had joined the Church he began to pay marked attentions to Sarah Ramsden, and in a little over a year after he became a journeyman, they were married. He then began business for himself in Stonyhills, but not getting on as rapidly there as he wished, he soon removed to Longley, about six miles distant; from thence, after three years' residence, he removed again; and once more, in four years after that, and, finally in the fourteenth year of their married life he took up his abode in Muleforth, where we presented him and his excellent wife to our readers.

At the time of which we write, they had six children, four girls and two boys—the latter, the youngest. Under the care of their judicious mother, they had grown in virtue, cleanliness, and good manners, and the two eldest girls, Martha and Mary, were members of the Church of Christ, and active workers in the School and Mission cause.

We found Charles and Sarah Rawnsley in the small arbour of their garden, dressed in their best attire, and looking very happy. But we have not told the reader yet what was the subject of their converse. But we can and will do so. Charles, after his dinner, had taken his pipe (for alas ! he was devoted to that strange but fascinating luxury) into his garden ; and after looking at the snowdrops and primroses which had begun to bloom in that early spring, he entered his summer-house, and having filled his pipe, was puffing away when Sarah, having first attended to her domestic duties, joined him. No sooner had she seated herself by his side, and placed her hand upon his shoulder, than she began :

"I have just been thinking, my dear, that it will be eighteen years next Monday since we linked our destinies together."

"So it will," exclaimed Charles, "dear me, how time flies !"

"It does, indeed, Charles dear," responded Mrs. Rawnsley, "but that to me is a pleasing fact, for it will not be long, therefore, before we receive the end of our faith, even the salvation of our souls."

"But I don't want time to be ended with me, Sarah," replied Mr. Rawnsley, "I have not yet reached the goal of my ambition ; and as things are, it will be some time yet before I do, I fear."

"Give up, my dear," said the wife, coaxingly, "your anxious and uneasy aspirations after wealth ; we have enough and to spare, and, with God's blessing on our honest and patient endeavours, we are sure still to have ; and as nothing beyond that is essential to happiness, let us endeavour therewith to be content."

"That I cannot do," said Mr. Rawnsley, somewhat pettishly, "I want a better position, and more means to educate the boys, and give them good professions, neither of which is within my reach at present, nor will they be unless a different and better business should take the place of the one we have."

"O Charles !" exclaimed Mrs. Rawnsley, "let us be content with such things as we have ; have we not abundance of everything ? Your business is increased ; the health of the children is good ; we have a circle of nice friends ; two hundred pounds in the bank ; what is there then to hinder our being as happy as in this life any one can hope to be ?"

"All is as you say, Sarah," responded Mr. Rawnsley, "but Sam Jackson is rich, Thomas Davis is about to retire on his savings, and Dan Webster is going to build himself a country seat. Now all these began life when we did, and with as little to begin with too ; and yet they have left me a long way behind in the social race. I wish I had left the plumbing trade twelve years ago, and embarked in the wool trade ; I am sure I should have been as well to do as they."

II.

Just as Charles Rawnsley had uttered these complaining words, the kitchen door, which led into the garden, slowly opened, and presently there stepped forth Mary Rawnsley, a pretty, dark-eyed, quiet girl, the image of her mother in form, feature, and temper. She walked down the garden with a slow and languid step; gloom sat upon her face; and had you been near enough you might have seen that tears had been flowing from her eyes, for there was round about them a dark shade, which said, plainly enough, that sorrow had been oozing forth, whatever might have been the cause. She entered the summer-house, and seating herself beside her mother, she sighed and leant her head upon her mother's shoulder. We will not give the reader a full report of the conversation which ensued, but merely say that Mary Rawnsley had, for several days, including the forenoon of that day, been engaged in collecting for the Wesleyan missions; and although she had met with some degree of success at the beginning of her work, she had that morning scarcely got anything but repulses and unkind words; and having wandered from street to street, and from one respectable house to another, only to be denied here and scolded there, her courage at length gave way, and returning home, she hastened to her chamber, where she sought relief in a flood of tears. Poor Mary! she thought, in the simplicity of her young heart, that everybody would receive her kindly, if they did not respond to her request; but she found out that carnal men were more ready to spend money on their lusts than to aid a good cause, and that many who gave would only do so when they had the chance of advancing their own interests at the same time. She had thought, poor child, that as the cause was God's, he would make her path smooth and pleasant by opening people's hearts to aid her in her good work; but when she found it otherwise, she was disposed to yield to the temptation that there was no God in existence like the God whom she thought the Bible portrayed. Hence her wretchedness. She had not been long in the room, however, before she sought the presence of her mother, to whom she might unbosom her griefs, and receive the consolation she so much required, and which she well knew her mother could impart.

Having heard her tale, the mother sought to pacify and encourage her. To enable her to do so more freely, Mr. Rawnsley, knocking the ashes from his pipe, rose and walked into the house, and then, stick in hand, went out for a walk. The conversation between mother and daughter made it appear that the difficulties poor Mary had that morning encountered had been much increased through having fallen in with, in her peregrinations, some half-dozen persons

who had recently imbibed infidel notions, by reading the bitter publications of a recreant Methodist preacher, who, having been excluded from the ministry for heresy, had sought to revenge himself thereon, by pouring forth floods of abuse on the ministry, the mission enterprise, the Christian church, and indeed on every sacred thing. Many ignorant and unstable persons, ever ready to receive such-like effusions, had taken up the war-cry against the gospel, and some of them had no more sense and feeling than to pour out what they had drunk in of their teacher's poison into the ears of the simple-hearted girl, who had waited upon them for a donation to the mission cause. Her mother tried to comfort her by relating some of her own experiences, gleaned in the same field of enterprise as that in which her daughter had been learning wisdom. She showed her that it was God's fixed purpose to let his people see that even in doing good they must meet with trials, and that we must wait until a more matured state of Christianity existed before we could enjoy that liberality which leads men to give from principle and according to their means. She showed her too that we could be taught wisdom, and receive moral and mental strength, only by having our patience and courage exercised in the way hers had that morning been; and she concluded a most judicious and enlightened conversation by telling her to remember Him who endured the contradiction of sinners against himself. This kind of treatment was of more real service to Mary than if her mother had, as some soft and ignorant mothers would have done, wept at the recital of her child's trials. The two—the wise and composed mother, and the stricken but now much encouraged girl—returned to the house, and began to prepare the tea; the mother strong in her wisdom, pleased that her girl was learning, though by painful means, wholesome lessons; the child half resolving to give up her active piety, and be content with that of the closet and the heart. How many can see their own experience in that of Mary Rawnsley.

Tea time at length arrived. First one and then another of the family dropped in, until, at length, all having arrived in the return of Mr. Rawnsley, they gathered together in their wonted places at the tea-table. A happier group nowhere took tea that Good Friday afternoon than that which we have before us. If there was an exception therein, it was in the person of the husband and father, who had not quite lost the spirit of envy and dissatisfaction which had, a few hours before, rankled in his breast. But their happiness was about to receive a blow. Mrs. Rawnsley had just poured out the last cup of tea when the door bell was rung, and, presently after, Sam Jackson, one of the men to whom Charles Rawnsley had that day alluded when talking with his wife, entered and took a seat. He had taken tea, he said, and had only come over to ask his old friend Rawnsley to do him a small kindness

which he was certain he would do ; indeed, he added, any of his able friends would be glad to do for him what he wanted, only Mr. Rawnsley was his nearest and dearest, and, therefore, he had concluded to ask him rather than any one else. It was only, he said, with perfect coolness, to give his bond in the morning to the bank of Stonyhills for £300, he having made a somewhat large purchase of wool ; larger, indeed, than his balance at the bank amounted to. This Mr. Rawnsley at once consented to do, not having the slightest suspicion that the affairs of the reputed wealthy Samuel Jackson, member of Stonyhills Common Council, were in any degree deranged.

I have heard it said that in matters in which their temporal interests are involved, men should consult their wives : a keener sagacity, it is thought, being often lodged in them than in themselves. Be this as it may, I am of opinion that we men should not take a step which has the remotest tendency to embarrass our temporal interests without first gaining the consent of our wives, seeing that if we should commit a mistake therein our wives will have to bear the heavier part of the trouble. Had Charles Rawnsley first laid Jackson's request before Sarah, and acted on her advice, there is little question but that he would have been spared the misery which came upon him and his family ; for Sarah had strong misgivings as to the prudence of the step, and was disturbed most of the night with uneasy feelings. But Charles was impulsive and sanguine ; seldom would he take counsel from anyone ; and when once his word was given, would not be persuaded to recall it. He therefore signed the bond in question, and thus paved the way for much misery and temporal ruin. For Jackson's affairs had been for some time on the decline, only he had managed to keep the fact from being publicly known until a few weeks after Rawnsley had taken the fatal step we have described. One day, however, the truth came out, that he could no longer meet his payments, and he was declared insolvent. Poor Rawnsley had to meet the debt he had made himself owe to the bank ; his two hundred pounds was at once taken possession of, and he had but seven days given him wherein to find the remaining £100.

III.

The trouble which thus fell upon the Rawnsleys, fell also upon many others in Stonyhills and the neighbourhood. A panic in trade, not uncommon in the manufacturing districts, broke out, and in it many who had carried high heads were brought down ; and in almost every quarter confidence was destroyed. Few persons were found who would give each other a helping hand ; most were fearful, whilst those who were willing to lend money

would only do so on the safest terms. Poor Charles, with a heavy heart, waited upon first one and then another of his old friends for their assistance in this time of need, but, alas! he found all, without exception, either unable or unwilling to aid him. This soured his temper greatly, and made him almost say that there was no such thing as love or friendship amongst men. In his sunshine many professed for him unbounded kindness, but now that he needed and desired a friend; none could be found, at least, none who could assist him as his needs required.

Amongst those whose fortunes were imperilled at that time was Mr. Vine, the spirit merchant of Stonyhills. He had large sums out amongst his customers, many of which he knew it was impossible for him just then to realize; and to part with his Government stock or his mortgages to carry on his trade was a contingency he dreaded to contemplate; he was, therefore, busy one morning looking over his books to find out the likeliest persons whose accounts he might apply for, with the view of meeting a heavy payment that was coming upon him. He had ticked off some half-dozen when his book-keeper entered.

"Baldwin," said Mr. Vine, "you will be forced to seek some cash to-day. Times are horribly pressing, and there's a gloomy look-out. However, I am only one amongst a thousand, if that's any consolation. If I can only raise £350 this week, I shall manage. Here, take this list; make out those persons' accounts, and after dinner set off and see what you can do. There's Mr. Highley, of Highmoor; 'tis true his account is three weeks short of being due, but ask him to be kind enough to let you have it; and should he hold out, as is likely, offer him two-and-a-half additional discount. That may tempt the old boy."

The book-keeper received the tendered list, and soon began to turn over the leaves of his ledger. While he is doing so, and writing out the invoices referred to, we will once more enter the sitting-room of Charles Rawnsley. He and Sarah, his good wife, are in close and earnest conversation, Miss Rawnsley listening with painful interest, and revolving a thousand expedients in her anxious mind of relieving her parents. But she could think of nothing, poor girl; sick at heart through grief and anxiety she left the room, and hastening to her own chamber sought relief in prayer.

"I have a good mind to pop over to Highmoor and see what aid Aaron Highley will afford us," said Mr. Rawnsley. "If he will only let me have £150, or even £100, on my own security for twelve months or so, we may, perhaps, tide over this difficulty; if not, I see nothing for it but parting with our stock and goods, and beginning life again."

"Well, Charles dear, if that should come to pass, I shall ask the

Lord to make us thankful," said Mrs. Rawnsley; "for if he preserve to us our health, our children, and, above all, an upright heart and a stainless reputation, I shall be grateful. We shall get a living, and be able to hold up our heads, which is a thing Mr. Jackson cannot do. But if you feel inclined to try Mr. Highley, do so, though I have an impression that he is too fond of his money to run the smallest risk of losing it.

Drowning men, it is said, catch at straws. It was a straw that Mr. Rawnsley thought of catching hold of when he made up his mind to ask Aaron Highley for a temporary loan of money; but he said to himself if I do not ask him and should go down, I shall be led to think that I had let a chance of saving myself from ruin pass by me; so he prepared to walk over to Highmoor, and try the heart of Mr. Highley.

This Mr. Aaron Highley was a large manufacturer, lived in a magnificent hall called Crow Nest, which was splendidly furnished, and he was believed to be worth half a million of pounds sterling. From the condition of a hand-loom weaver he had, by his own shrewdness and perseverance, risen to his present position. Nearly all the people in Highmoor at that time worked in his mill. He was not a bad master. He gave good wages to his "hands," was not so strict in making abatements for lost time as some masters were; and this made his workpeople speak well of him, for there is nothing which irritates "mill-hands" more than to have a penny or twopence taken off their wages for being a few minutes over their time in a morning. To many this seemingly generous conduct of Mr. Highley was puzzling, seeing that his general habits were so penurious. But it sprang from policy and from avarice, for he had found out that contented and happy workpeople get through a larger amount of work, and do it better, than those who are put out of temper with mill-rules and who do not like their employers. Mr. Highley was also proud of his position, loved to talk of his rise, and how he had effected it; and he was delighted when he had the chance of seeing his "hands" gathered together on his lawn in front of his mansion at a Whitsuntide school feast. He was not a Wesleyan. In early life, and while an inhabitant of a cottage, another section of the Methodists had been the means of drawing his mind towards religion, and of that body he was a member at the time our story opens. But it was plain to all observers that his inclinations led him to fraternize more with the former body than with his own; and the reason was because it consisted of a somewhat better class of persons, and worshipped in a larger and neater chapel; but it was equally plain that he refrained from uniting with them because he knew right well that if he did so he would be expected to bear a tolerable share of their financial burdens, and contribute handsomely to the various connexional funds. And

this he could not bring his narrow heart to submit to. As it was, he could be religious for a trifle, and that suited Aaron Highley. Still he entertained the Wesleyan ministers, as well as his own, at Crow Nest ; but it was observed, by those who had the opportunity of doing so, that he was more deferential towards the former gentlemen than he was towards the latter, and this led some of the more independent of his own ministers to absent themselves from his abode as much as possible. He was a capital business-man—shrewd, far-seeing, and persevering, and it was to these qualities, rather than to what his ignorant neighbours called *good luck*, that he was indebted for the vast prosperity which had attended him. Now and then when talking with a visitor about trade matters, he would, with seeming inadvertence, glide into the history of his life, and becoming excited with his theme, would spring from his chair, and stepping—or rather leaping—into the middle of his elegant breakfast-room, and sweeping his arm round his head, thereby making an imaginary circle in the air, exclaim, “I am the architect of my own fortune ; all this is the work of my own hands !” Like all other animals, he was kind to his own offspring ; now and then he would give half-a-crown to a member of his church when ill or in great need ; but, to use his own expression, “money was the very last thing that he, like men in general, was disposed to part with.”

Such was the man to whom Mr. Baldwin, the clerk of Mr. Vine, and the husband of Sarah Rawnsley were about to present their requests—the former for an account not quite due, the latter for the loan of a sum of money. Mr. Baldwin was the first to present his request to Mr. Highley, he having arrived at Highmoor before Mr. Rawnsley. The bill was a tolerably heavy one, for it included over £75 for a pipe of wine, which Mr. Highley was in the habit of getting, for he found it cheaper to bottle his own wine ; besides which his two sons, William and Thomas, who lived near him, could get their needs supplied more to their satisfaction. Mr. Baldwin had not much difficulty, as we shall be able presently to show, in arranging with the old gentleman, nor was he a long time over it ; and he was just coming away from Crow Nest when Charles Rawnsley made his appearance thereat. Knowing each other well, the two men stopped and had a short chat together, which was ended by Mr. Baldwin agreeing to wait until Mr. Rawnsley had transacted his business, when they would walk back to Muleforth, a distance, by the way, of about five miles. When Charles entered the breakfast-room of Mr. Highley, he found that gentleman smoking his clay pipe very complacently, inwardly congratulating himself upon having secured two-and-a-half per cent. more discount on Mr. Vine’s bill than it was usual for him to receive, and which he thought would help to make up a donation

which he had the day before promised to give the trustees of a neighbouring heavily-debted place of worship, but which promise had lain somewhat heavily upon his mind ever since.

On Mr. Rawnsley being announced, Mr. Highley's countenance brightened up, for they were old acquaintances, and had had various business transactions together, Mr. R. having indeed done all the plumbing and glazing work of Crow Nest when it was built. But on revolving the probable cause of this visit, and recollecting the stagnation which had fallen upon trade in general, and concluding that Mr. R. was likely in quest of monetary assistance, his mind was immediately disturbed, and his countenance wore anything but a pleasant aspect when his visitor stood before him with outstretched hand. With as much blandness as he could command Mr. Highley directed him to a seat, and resuming his own, and re-charging his well-seasoned pipe, he waited, in not the happiest mood, for the unfoldment of his friend's purpose. He listened with marked attention to the clearly-told tale of his old acquaintance, and then laying aside his pipe, and looking Mr. Rawnsley full in the face, said in slow and emphatic tones:—"You have come to the wrong place, Mr. Rawnsley; I never lend money to embarrassed tradesmen on any account whatever, much less to a man who has had no more prudence than to become surety for another. Besides, sir, it is not in my power to aid you, were I willing, for just this moment Vine has dunned me out of the account I owed him; other tradesmen have been here and got me to settle the bills I owed them before they were fully due; besides all this, I promised our people that if they would raise one hundred pounds for the reduction of their chapel debt, I would give them another hundred, and I am beginning to fear that I shall have it to pay, and that soon, for they have got nearly the entire sum they bargained to raise."

Mr. Rawnsley was about to make some further statements, and, perhaps, to plead the merits of his case, when he was abruptly stopped by Mr. Highley, who observed, "Let me advise you, Mr. Rawnsley, to let your stock and goods go for the debt you have foolishly incurred; you will then know the worst of it: you can work as a man, and be free from the cares of a master; all things, you know, work together for good; 'A little that a righteous man hath is better than great riches and strife therewith,' as the wise man saith, and a greater than he says—'Godliness with contentment is great gain.'" So saying, he turned the stream of conversation into another channel, by asking after Mrs. Rawnsley and the family.

Charles, however, was too much grieved, disappointed, and disgusted with the canting talk of Mr. Highley to allow him to prolong the interview, so rising and bidding the wealthy proprietor

of Crow Nest good afternoon, he crept out of the apartment, and with his heart in his mouth and a suffocating sensation in his throat, he sought Mr. Vine's book-keeper, Mr. Baldwin.

We will not take up the space which can be better employed by giving in full the conversation of these two men; one flushed with success and buoyant with joy, the other bowed down with disappointment and ready to faint with anticipations of bankruptcy, poverty, and many other disasters. We may just tell the reader, however, that on Mr. Baldwin presenting his account to Mr. Highley, and asking that it might be cashed, that gentleman at first gave a flat denial, pleaded the badness of the times and the scarcity of money, and doubted whether the balance in his bankers' hands would cover the amount sought by his visitor; but when Mr. Baldwin expressed himself as being willing to knock off five per cent. discount instead of the accustomed two-and-a-half, things at once somehow assumed another and a brighter aspect; it turned out indeed that he had forgotten a deposit he had made with his banker a day or two before, and which he now recollected would swell his amount into a sum sufficient for the purpose in hand, so taking his check-book from out of his desk he wrote a check for the whole amount, less five per cent. interest, and handing the document to Mr. Baldwin, observed how nice it was to honourable men to be able to help each other in time of need. As Mr. Rawnsley listened to this narrative his feelings and views passed through a variety of moods and aspects, and just at this crisis the feeling of recklessness was uppermost in him.

"Come," said Mr. Baldwin, "here is the 'Red Lion,' let us step in and have a dram each, I'll stand treat; Vine always allows half-a-crown for expenses on a short journey like this, and as I am excited with joy and you depressed with sorrow, a good hot glass of whisky-toddy will do us both good."

Charles was just in that mood which is the least able to resist temptation, besides he was longing for a stimulant, so stepping into the snug bar of the "Red Lion," they each had a glass of the enlivening liquor. Another followed, and another after that, and when Charles reached home about eight o'clock, his wife and family had their anguish increased by beholding husband and father the worse for liquor. This was the first step in that career of wild and reckless profligacy which marked the succeeding career of Charles Rawnsley.

I will not tax the reader's feelings, nor yet my own, with a detail of the next fortnight's doings and sufferings in the house of Charles Rawnsley at Muleforth; it will be sufficient to say that every means were used to raise the required sum, or to propitiate the bank and other creditors, but all was in vain; so poor Charles was under the painful necessity of parting with his stock-in-trade and

his furniture. They were sold by auction. Times being bad the sales did not realise much more than met the demands made upon Rawnsley, so when all was settled, Charles and Sarah Rawnsley sat before their kitchen fire poorer than when they linked their destinies together. Silver and gold they had none, and all that they possessed in the world were two beds, a table, a few chairs, sundry trinkets, keepsakes, and similar trifles, more precious to their feelings than they could be to those of any body else. I have said that they were poorer than on the day they were married; it was so, and that because Charles had lost his good conscience, his self-respect, his faith, and the shinings-in of God's favour. The dissipation of thought and feeling which the three glasses of whisky punch had produced on the day he had been to Highmoor, led him to repeat the foolish and wicked act; and it is a fact that there was not a day of the fortnight which intervened in which he was not under the influence of alcoholic stimulants. Not having been accustomed to them, being unable to take solid food, and his mind being burdened with a load of care and trouble which he could not entirely throw away, even by the aid of the "witching beverage," he was seized a few nights after the sale with delirium, in which he raved and stormed like a madman, broke the contents of the kitchen cupboard, struck at his wife and his eldest daughter, and then in wild rage he rushed out of the house.

IV.

The morning broke upon a miserable household in Muleworth. Distress the most keen, and anguish the most poignant afflicted every member of that once happy family. But in a Christian home there is always a mitigating power; never does God utterly forsake those who trust in him; and however high and fierce the waves of trouble may roll upon them, there is an inward power which holds them up, and a secret something which bids them hope on and hope to the end. This was especially the case that dismal morning with Sarah Rawnsley. While the younger portion of the family had been in the sweet and blessed arms of sleep, she and Martha, both of whom had felt for the first time the blow of an enraged husband and father, had early, like Jacob, wrestled until the break of day with the Angel of the Covenant. As the hart panteth after the waterbrooks after having been hunted by the hunters, so did these two hearts yearn and pant and go out after the Fountain of Living Waters. Nor was it in vain. He who appointeth salvation for walls and bulwarks was nigh to save them; and never did those wonderful passages of the Bible which speak of "chastisements" and "rebukes" being the portion only of the loved and loving family, beam with such clearness or drop

down such large and luscious drops of honey as they did that morning.

The busy hour of early morn, when man goeth forth to his labour, found Sarah Rawnsley and her faithful daughter Martha calm and strong in him who giveth power to the faint. They were both prepared to face their difficulties with brave hearts, and while tidying up their dismantled house they were secretly praying for the restoration of their unhappy relative, and feeling prepared to nobly battle for the restoration of their lapsed prosperity. By-and-bye the younger portion of the family were astir, and when they all sat down to a humble breakfast a solemn silence prevailed in that sorely-tried group, which was broken now and then by the ejaculations of the afflicted wife and mother. Breakfast over, a psalm was read, and then Sarah knelt down and sought the special blessing of him who stilleth the tempest and regulates the storm. No tidings had reached the family of its head; but it was the general belief that he had made his way to the house of some friend, and that when he had become somewhat subdued and restored in his mind, he would retrace his steps to his home, and by acts, if not by words, seek forgiveness, and make atonement to his injured ones for his cruel conduct. But when noon arrived, and then night, and yet Charles made not his appearance, nor any tidings of him had come to their ears, the family began to feel alarmed, and Mrs. Rawnsley and Martha set out to seek him. But their search was fruitless, he was nowhere to be found, nor could they glean satisfactory tidings of what had become of him. As in such cases, the worst possible conclusions were arrived at: Mrs. Rawnsley was certain that in his madness he had rushed down the side of the hill on which Muleforth stood, and had leaped into the river which glided through the midst of the valley. The thought was agonizing. For a time it almost robbed her of her senses, and earnestly did she cry to God for deliverance. Nor was her cry in vain. The Lord inclined his ear unto her, and brought her out of that pit of horrors. Ere she went to her lonely bed that night, a friend brought her the ameliorating tidings that her husband had been seen making his way towards Stonyhills at an early hour that morning.

For several days this was the only tidings which reached the afflicted family. Still it was a light in the window of hope. At length it was brought to their ears that he had been seen in Liverpool about a week after his disappearance from Muleforth; and there we shall leave him for the present, for that was the only satisfactory intelligence which for five years ever could be gained of the wretched Charles Rawnsley.

Time and labour are great and potent healers of sorrow. The younger portion of the family were too young to remain long deeply

affected by the tragic occurrences which had taken place, whilst the wants of all were too many, and too imperative, to permit the bread-winners of that household to remain long brooding over their griefs. So they betook themselves to earnest prayer, and equally earnest labour, to provide the ways and means of living. Trade continued uncommonly dull in Stonyhills, Holyways, and Reeds, the great centres of labour for the district; and as the Misses Rawnsley had only learned the different uses of the needle while business had been good with their parents, it was not easy for them to realise employment of any sort. The neighbours, however, were kind to them, as, indeed, the working-classes are to each other when in need; and Mrs. Rawnsley had managed to get a little plain sewing from some of the more respectable of their acquaintances. Still, there were seasons during the first six months of their downfall in which the pinching hand of poverty was keenly felt, and the faith of those who had that precious gift was severely taxed.

About three miles from Muleforth, there is a large and interesting institution for the education of young gentlemen, presided over, generally, by a kind and learned minister. At the time of which we write, the Governor of this institute was the Rev. John Harrow, who, along with his excellent wife, was noted for his benevolent and sympathetic acts. One day Mrs. Rawnsley was pleading with her God for help, in the summer-house where we at first met her, when it was impressed upon her mind to go to the institution at Pearsley; for help of some kind was in store for her there. Rising from her knees, hope whispered peace to her heart, and she prepared at once for her journey. As she did so she was not agitated with doubts as to the feasibility of the journey; but she felt as if she had that morning received a letter from Mrs. Harrow to say that employment awaited her. Soon she was on the road to Pearsley. Her way lay partly on the bank of the river Zephyr. As she walked on the path which skirted the river, her heart filled with peace, and heaven open as it were above her, and the presence of God filling her happy soul, bringing with it strength and hope and joy, she met a woman, like herself, in poverty and woe, but, unlike herself, the victim of temptation; despair, and other terrible fiends, making a complete inroad into her heart. Stopping awhile for converse, Mrs. Rawnsley learned that her friend was going to the Board of Guardians to ask for an addition to her allowance, she having a sick husband and several small children entirely dependent upon what the parish was allowing them. Mrs. Rawnsley's mouth was opened to speak good of the name of the Lord; and never was she more blessed and strengthened than she was while she declared the faithfulness of God to all who put their trust in him. They parted, to meet no more in this life.

At length Mrs. Rawnsley reached the end of her journey, wet and weary, for the last two miles she had walked in the midst of fast falling rain. Her boots, thin and poor, were soaked through and through, and her shawl, also much the worse for wear, was sticking to her shoulders. The kind-hearted governess of the institute, however, received her visitor with open arms, ordered her dry and warm clothing, made her a cup of tea, and, as she took it, entered into her sorrows with true Christian sympathy. The reason why she had been directed to pay that visit to the institution, was soon revealed, in the large parcel of plain sewing which Mrs. Harrow made up, and promised to send after her by the carrier, and in the piece of gold which she slipped into her hand on leaving, with the promise of as much sewing as she had a mind to undertake. With a glad and grateful heart, Mrs. Rawnsley returned to her home, but her emotions were stirred, and her heart solemnly impressed by an incident which occurred as she was on her way. As she walked along the path which flanked the river, she saw a number of men and boys searching it with iron drags. On enquiring into the cause of their peculiar employment, her consternation may be imagined when she was informed that the poor woman with whom she had conversed on that very spot a few hours before, had been seen to take off her bonnet, lay it on the river's brink, and then leap wildly into the deep but languid stream, and in a few moments disappear. Mrs. Rawnsley hastened home to thank God for the distinguishing grace and mercy to her and hers, and heartily that day did she sing

"O to grace how great a debtor
Daily I'm constrained to be."

V.

We pass over ten years of the life of the Rawnsley family. Of Charles little had been heard. Now and then during the last five years rumours had reached them that he had been seen now in Liverpool, then in London, and again in other parts of the nation; but always was it said that he was leading an idle or dissipated life. True it was that he never wrote to his wife, nor acknowledged his family in any way. But that family was owned of God. About twelve months after its downfall the way opened for them to remove to Stonyhills, where Mrs. Rawnsley began business as an upholsteress. In course of time she became so expert and efficient in her business that many genteel persons employed her in fitting up their houses, and at length she secured a large and profitable business. Her two eldest daughters got excellent homes by marriage, so that she had but her younger children dependent upon her. The eldest of these, Lucy, was her mother's right-hand helper in the business; whilst Amy, the youngest girl, at-

tended for the most part to the work of the house. About the time named at the beginning of this section of our story, Mrs. Rawnsley had received a commission to fit up a large hotel which was about to be opened in the rapidly rising watering place of Winkley, where she took apartments for herself and daughter during the time she would have to be there. A few weeks after she had taken up her abode at Winkley, she received one morning through the post a letter which threw her into a state of great excitement the moment she saw it; for the address was in the well-known writing of her husband. With trembling hand she tore open the envelope, and then read as follows:—

Reeds, April 14, 18—

MY MUCH-INJURED WIFE,—A repentant husband craves your forgiveness. I am now in miserable lodgings in York-street, ill, and not likely to live long. My sin has at length overtaken me. I got here the day before yesterday. I came from York. I had been working for a short time in Newcastle, where I was taken poorly, and had to give up my labour. I had just money sufficient to bring me here and maintain me a few days. I shall soon be in want, and unless you will forgive me and take me in I shall perish. I cannot now tell you why I remained from you or did not write to you, but this I will do if you will take back your wretched husband. Should you refuse to see me I cannot murmur, as I deserve only your anger, but hoping to receive kinder treatment, I conclude this miserable scrawl by signing myself,

Your repentant husband,

CHARLES RAWNSLEY.

Soon Lucy was summoned into her mother's presence, who made known the news of the prodigal's return; but Lucy was at first disposed to refuse her father the asylum he craved. A word of excuse must be written for her. At the time of her father's departure Lucy was too young to have formed a strong attachment to him, and having known him chiefly as a cruel and selfish man, and having, also, had to endure for a while much poverty and trial through his neglect, she was at first disposed to treat him as he had treated her and the rest of the family.

"My dear child," said her mother, "Charles Rawnsley is my husband and your father, and whether repentant or not it is our duty to succour and support him in his afflictions;" so saying, she began to get ready to hasten to Reeds. She was not long in reaching her husband's bedside. His end had evidently come. Obtaining a coach, she had him placed therein and brought to Winkley. He grew weaker and weaker. But Mrs. Rawnsley's chief solicitude was directed to her husband's restoration to God's favour.

Many times a day she pleaded for his soul's well-being at the throne of grace. For a time he seemed to be obdurate. At length a tear was seen to creep from his eye. The wife saw it and took heart; it gave her hope. She pleaded on. The citadel of rebellion was at length taken; his heart yielded to the gentle sway of God's love. He prayed and pleaded too; but it was long before he ventured to trust the Lord's mercy. When urged to lay hold of the hope set before him, he said, with every mark of sincerity, "I cannot forgive myself; when I am about to grasp the Cross of Christ and believe, the recollection of my cruelty to wife and children unnerves my arm, and I fall back in despair. God cannot be merciful to a wretch like me!"

"From the bottom of my heart I forgive you, Charles," said the weeping wife. "But let me ask, does sin appear a dreadful thing to you? Do you feel to hate it with a strong and thorough hatred? Is your whole heart turned to God? And is Jesus desired by you above all earthly objects? In short, Charles, is your whole inner nature yearning after spiritual healing, life and peace?"

"I hope I can say *yes* to every one of your questions, Sarah," was the modest reply of the dying man.

"Then I am satisfied," replied his wife. "The dead is alive again; the lost is found; and in God's own way and time he will shed peace and joy into your heart."

And so it was. He died in about eight weeks after his return, with calm hope, rather than triumphing faith, in his heart, and with peace beaming in his face rather than with many high-sounding words on his tongue. Lucy cried for joy when she saw her father and mother reconciled and happy. She felt how good it is to be kind, even to those who have injured us. Martha and Mary also came to see him, and spoke forgiveness in his ears. Great was the peace, and deep the gratitude of all that much-tried family, when the lost one was found—found by them and by the wonderful Saviour. Before he died he said that it was shame for what he had done at Muleforth, and his continued habits of intemperance, that had kept him from returning home; for he feared if he did return, that he would only increase the misery of his family, of whose well-doing he said he continued now and then to assure himself.

All that remains of Charles Rawnsley lies in the quiet churchyard of Winkley, while Sarah continues an inhabitant of this vale of tears, and sometimes looks very happy when the writer tells her and others of the great salvation.

J. S.

ART. III.—THE SPIRITUAL QUALIFICATIONS OF THE MINISTRY.

FIRST PAPER.

THE Gospel is of God, and its ministry is of God. All true Christian ministers can, in a limited and qualified sense, say, with Paul, "the ministry which I have received of the Lord Jesus." "The Lord Jesus Christ is Head and King in his Church," and it is his prerogative to choose and appoint his ministers, a prerogative which he has never committed to any man or number of men. Colleges and universities may instruct men in theology as well as in general science, but they cannot make a Christian minister. Personal religion, an aptitude to teach, and a direct call to the work are from the Lord, and from him alone. The business of the Church is, not to call and appoint men to the Christian ministry, but simply to recognise and send forth into the work those whom the Lord has obviously called and appointed, by bestowing upon them mental and spiritual qualifications. Those who enter into the Christian ministry without having thus received it of the Lord Jesus, be their learning and talents what they may, are intruders into the fold, to whom the Chief Shepherd will one day say, "Depart from me for I never knew you." Thus spoke the Rev. Jacob Stanley, thirty years ago, to the Wesleyan Conference; and my business in this paper is to point out the spiritual qualifications with which Jesus Christ endows every Christian minister whom he sends forth to preach the Gospel.

The first spiritual qualification is an enlightened understanding.

To enlighten the understanding upon the science of astronomy means that the facts and laws of that science are placed so clearly before the understanding that it comprehends or knows them. An enlightened understanding in a Scriptural or religious sense means in its lowest signification that the understanding comprehends or knows the facts of revelation. The process by which a man obtains a knowledge of science or a knowledge of revelation is the same. The materials of knowledge in both cases are outside of the understanding. To know the facts upon which any science is founded, the understanding must give attention to them until they are clearly comprehended, and to know the facts of revelation the understanding must do the same. Hence a man may know the science of salvation as he knows any other science. His understanding may be furnished with Scriptural ideas of God, of Christ,

of the Holy Ghost, of sin, of holiness, of pardon, of death, of judgment, of heaven, and of hell, as clearly as human instruction can convey such ideas; and if he has the gift of speech he may speak as fluently upon the things pertaining to salvation as upon any other branch of knowledge which he knows in *theory*. But is this knowledge of divine things which he has acquired that knowledge of "the only 'true God,'" and of his son "Jesus Christ," which is "eternal life?" It cannot be, for spiritually his knowledge is inoperative. It has begotten no inward spiritual life. It may have expanded and strengthened his mental powers, but it has not created him anew in Christ Jesus. It may have thrown a charm of religious formality around him, but it has not filled him with shame and confusion of face for having sinned. It has not turned his meditations upon himself, to consider his own vileness, danger, and utter insufficiency to save himself. It has not rebuked the supreme selfishness of his nature nor destroyed the sensuality of his passions. The tree is known by its fruit. The eyes of his understanding are not so opened as to see "the light of the knowledge of the glory of God in the face of Jesus Christ." For spiritual purposes his knowledge is as cold and dead as the *lunarray*. It has not led him to believe in the Lord Jesus Christ for justification and sanctification. He cannot rejoice in the "blessedness" of "the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." It may appear all but inexplicable how the understanding can know the truths of revelation and the heart remain under the dominion of sin. But it must not be forgot that "sin is the disease and derangement of the soul," in consequence of which the understanding *fails* to discharge its appointed functions on the heart: the eye of a corpse, as long as its transparency remains unimpaired, will receive the picture of an object on the retina as well as if the organ were living, but there is no corresponding impression produced on the brain; so religious truth may be easily imparted to the understanding, but then it has ceased to be a medium of conveyance to the heart, the communication betwixt them is obstructed, and we have the mortification of finding that to obtain the assent of the one is no security whatever for the concurrence of the other. To produce this essential coincidence between the understanding and the heart is the province of the Spirit alone! In all grace-created ministers, "this essential coincidence betwixt the understanding and the heart" has taken place. But it is entirely denied by some able divines that the understanding can comprehend divine truth while the heart remains under the power of sin. "The lawless sinner," says Professor Finney, "does not believe the Gospel at all. The idea that the careless sinner is an *intellectual believer* is absurd." If careless sinners cannot be intellectual believers, what does the

Apostle mean when he assures us that "the wrath of God is revealed from heaven against all who hold the truth in unrighteousness." How can men "hold the truth" they do not know nor believe? Mr. Finney gives the following reasons to prove that "careless sinners" cannot be *intellectual believers*: "The devil is an *intellectual believer*, and that is what makes him tremble. What makes a sinner anxious is, that he begins to be an intellectual believer, and that makes him feel. No being in heaven, earth, or hell can *intellectually believe* the truth of the Gospel and not feel on the subject." But cannot men believe and feel and *remain* "careless sinners" by refusing to act as they believe and feel? Did not Felix do this? "Felix sent for Paul, and heard him concerning the faith of Christ. And as Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled."

Here is faith and feeling begotten in the mind of Felix by the truth spoken by Paul; but did the intellectual, believing, and trembling Felix refuse to do what he believed and felt? Let his own answer testify:—"Go thy way for this time; when I have a convenient season, I will call for thee!" Did Felix continue a careless sinner? Could Felix ever cease to know what he knew "concerning the faith in Christ," which he learned while Paul "reasoned of righteousness, temperance, and judgment to come?" The mind cannot know and cease to know; it may indeed for a time, but how soon will the slightest incident bring the whole to remembrance. A spendthrift son knows, believes, and feels, that his mother at home is without money and bread, and is anxiously waiting for his return with his week's wages; but as soon as he has drawn his money he steps into the nearest public-house, spends his wages, and returns not home till morning. Is he not careless about what he knew, believed, and felt? Mr. Finney, by way of illustrating his assertion that careless sinners do not believe the Gospel, and cannot be intellectual believers, says:—"Nothing is more common than for a sinner, when told to believe the Gospel, to say, 'I do believe it.' The fact is he has been brought up to admit the fact, but he does not believe it; he knows nothing about the evidence of it, and all his faith is a mere admission without evidence." But how can a man have "faith without evidence," or admit the "fact" without knowing what "the fact" is? Mr. Finney goes on to say: "It is strange that they do not see that they are deceived in thinking that they believe, for they must see that they have never *acted upon these truths*, as they do upon those things which they do believe; yet it is often quite difficult to convince them that they do not believe." Could Adam and Eve be convinced that they did not believe what the Lord said to them concerning the forbidden fruit? Eve told the serpent that she *knew* and believed what the Lord had said, "We may eat of the

fruit of the trees of the garden ; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." But did Eve *act upon these truths* that she knew and believed? Did David know and believe in the sixth and seventh Commandments when he sent for Bathsheba, and Uriah, her husband ; committed adultery with the former, and caused the latter to be murdered? O yes, he knew and believed, but if he had *acted upon these truths*, he would not have been guilty of adultery and murder. Did Peter know and believe in Jesus Christ when he denied him with oaths, all but within range of his sight and hearing? Balaam is a remarkable instance of an intellectual believer. His understanding was illuminated from heaven with the clearest and loftiest conceptions of divine truth ; but his heart was unsound, mercenary and corrupt. His inclinations were contrary to his knowledge and his duty. He was a strange mixture of a man, and so is every man who knows his master's will and does it not. Instead of telling men that they do not believe the facts of the Gospel because they remain careless sinners, would it not be more in accordance with the facts of human experience, and the declaration of God's word, to tell them that they do *not act as they know and believe*? "By one man's disobedience sin entered into the world." Wherein did his disobedience consist? Not in ignorance of the *Law* of his maker and sovereign. His knowledge of the *Law* under which he was placed was as clear to him as sunlight. But he did not act as he knew and believed. Would it not be "difficult to convince" a drunkard that he is not an *intellectual believer* in soberness? Or a thief that he is not an *intellectual believer* in honesty? Or a liar that he is not an *intellectual believer* in truthfulness? Such persons believe in these principles, but do not act upon them. "That servant which *knew* his lord's will, and prepared not himself, neither *did* according to his will, shall be beaten with many stripes."

Professor Kirk is positive, that no man can believe the Gospel, and not act according to what he believes. His words are, "If you believe the Gospel then you know that Jehovah's heart is infinitely kind towards you, that he is so deeply interested in you that he gave his only begotten Son to death for your ransom. You know that Jesus took the curse upon him which you deserved, that he fully satisfied offended justice for all your sins. This is the Gospel, No man can believe this Gospel, without knowing all this. Can such a man go on in sin? No, it is impossible." Why is it "impossible?" Because the truths believed are such as *ought* to lead men at once to cease to sin. But because they *ought* to produce this effect, do they *invariably* do so? The drunken husband, who knows and believes that his wife loves him with a love stronger than death, and who, under the influence of that love,

suffers for his sake, hunger, nakedness, cold, and disgrace, *ought* at once to cease his drunkenness. But does he do so? Ah, no. He continues a drunkard, not because he does not feel and believe his wife's love, but because his love of strong drink *neutralises* his knowledge of, and faith in the love of his wife. "Not only is there a mental assent, but there is a moral endeavour. A man may believe that Romulus formed Rome, and such belief will not have the slightest effect upon his moral nature; so also a man may believe that Jesus Christ was crucified by the Jews, and yet may live as though neither Christ nor Jews had ever existed. There must be a *personal application* of the fact in order to any *spiritual benefit*. In going over the docks, a friend may say to his companion, This vessel is bound for China, to which his companion may return the tritest reply; but if that companion is himself *intending to proceed to China*, the information has a deep personal interest to him, and instantly he makes inquiries, and discovers wishes and solitudes peculiar to an intended traveller. So, also, in passing along the city, you say to your friend, A surgeon resides in that house, and the remark may fail to excite interest; but if some injury has befallen your friend, he receives the information with most grateful joy. Or again, you are told that a house is on fire, and the fact does not particularly impress you; you indeed believe it, you do not question the truth of your informant, but you are further told that the house which is on fire is your house, and instantly your belief expresses itself in practical action. Hence many believe the *facts* of Christianity without entering into its *Spirit*."

Correct opinion is not regeneration of heart. Conversion is a moral as well as a mental transformation. Truth must not only instruct the understanding, but through the Spirit's influence subject everything to Christ; it must warm, dilate, and purify the affections and emotions. The truth only benefits man savingly, so far as it regenerates his heart. The heart is the seat of sin, and truth must storm and take the affections, or sin will remain in undisturbed possession. If the heart is not moved, though the understanding be clear, and the judgment correct, the man will not fully yield himself to Christ. "It is not the great thinker that shall see farthest into spiritual truth. He may see nothing, but be one of the wise and prudent from whom God hides the things of the kingdom that he may reveal them to babes. In respect to many of the truths of Scripture, the intellect *alone* has no more function of discovery, than has the conscience with regard to the law of gravitation, or the affections with regard to the chemistry of water. And the unbelief or recurring doubt of many is frequently traceable to a proud, yet mistaken conceit, that the intellect which wields so powerful a sway over the facts and laws of a material

world, will be as irresistible in a kingdom which is spiritual in its origin, in its laws, in its experience, in its influences, and in its issues. Scarcely could mistake be graver than this. The organ of discovery in this kingdom is not the intellect, but the heart." "It is the pure in heart that see God, where the philosopher can only see facts, forces, or laws. Every man can understand more of spiritual truth by his affections, than by his intellect. Sympathy is here the chief condition of knowledge. The man that seeks to solve his religious doubts by mere thinking, engages himself in a baffling and bootless enterprise, for thinking has no limit. If, then, we would have strong faith, let us not forget that this depends far more on spiritual sympathies, than on intellectual penetration." To know the truth is not to love it, nor to obey it. To know the law does not always produce love to the law maker, nor obedience to the law. Hence, sometimes the most intelligent men are the most base and selfish.

"Man is a being of moral as well as of intellectual powers. He not only has intelligence to know the truth, but he has conscience and affections; and it is the life and impulse of these that give the truth power with the will. Men may, by an effort of intellect, enlighten each other. They may change each others opinions in regard to the truth of the Christian religion; but in all merely intellectual changes, the heart, or disposition, remains the same. We can put truth into the mind of our fellow man no further than the understanding. We cannot reach the moral nature by light alone. When one changes the opinions on moral subjects, something is accomplished; but to give a disposition to love and obey truth, is a different thing. The Holy Spirit alone sinks the truth through the intelligence into the conscience and the affections."

Light and heat, air and water, are essential to the existence of vegetable life. Under their influence, when combined in due proportions, the seed germinates, grows, gathers strength, and bears fruit. Apart from each other, or when either element unduly preponderates, no such results follow. In souls dead in trespasses and sin, the truth of God, and the Spirit of God, are essential to the existence of spiritual life. Under their combined influence the understanding, the affections, the conscience, and the will, hear the voice of instruction, warning, and reproof, and cordially yield themselves up to the guidance of divine authority and love. But apart from each other, no such intellectual and moral effects take place. Hence, when the truth enlightens the understanding of Gospel ministers no further than to give direction without moral impulses to dissolve the enmity of the heart, then in them the seeds of divine truth merely bear the buds and blossoms of religious sentiment, profession, and formality. They can repeat the Catechism, the Creed, the Confession of Faith, the Thirty-nine Articles, and con-

tend for orthodox opinions, but are experimentally unacquainted with the living, regenerating, transforming power of true religion. Truth occupies their understandings without sufficiently exciting, influencing, and controlling their passions, affections, consciences, and wills. They are sentimentally attached to religion, from an intellectual admiration of the love of its God, the sufferings of its Saviour, the beauty of its sentiments, the self-denial of its martyrs, and the poetry of its prophets. They know that God is great, but fear him not. They know that sin is an evil, and yet live in it. They know that Jesus Christ is the only Saviour of sinners, and still they do not trust him as their Saviour. From a critical investigation of the doctrines and duties of Christianity, they know the difference between Calvinism and Arminianism, Socinianism and Trinitarianism, Popery and Protestantism. At home, at school, at church, at college, they have learned to know that God is, that Christ is, that the Holy Ghost is, that heaven is, that hell is; that the soul is immortal, that there is pardon for the guilty, and purity for the unclean; and under the partial influence of these truths have been brought to express an ecclesiastical repentance, faith, and zeal, but have not savingly passed from death unto life, from darkness to light, and from the power of Satan to God. They possess the shell of religion, but not its kernel; its form, but not its power; its organization, but not its real life. They are born of the truth, but not of the Spirit.

They have not found in Christ "wisdom, righteousness, sanctification, and redemption." In religion everything with them is theory, God is a theory, Christ is a theory, salvation is a theory, and the invisible world is a theory. Hence, when such men fill the pulpit, and stand forth as the ambassadors of Christ, they may exhibit a considerable amount of intellectual penetration, abstract speculation, profound learning, and fascinating eloquence, but they can exhibit no spiritual sympathies, no deep travel of spirit for perishing souls, and can beget no spiritual life. Like begets like. Like priest like people. Do we gather grapes of thorns, or figs of thistles? Life only can create life. Hence a life of mere intellect, scholarship, speculation and ceremony in the Gospel ministry can only create a Church of scholars, speculators, and formalists. To souls famishing and hungering for pardon, purity, love, peace, joy, strength, and assurance of heaven, they hand the hard stone of science, penance, baptismal regeneration, sacramental absolution, gorgeous sacerdotal robes, beautiful paintings, and glorious music, instead of the "bread of life." Mentally, morally, and physically no man can give more than is possessed. Cause and effect must correspond. The effect cannot go beyond the cause. If the work of the ministry consisted in nothing more than a mere routine of administering sacraments, singing psalms and hymns, uttering or reading prayers, and de-

livering sermons original or bought, borrowed or stolen, then mental power and religious culture would be sufficient to go through regularly such routine with acceptability. But Gospel ministers in the discharge of their duties are designed as agents in God's hands to create spiritual life. And how can they create spiritual life unless their knowledge of the "only true God, and Jesus Christ whom he has sent," has created "Eternal life" in them? Can the dead give life? That would be to have an effect without an adequate cause; but effects must correspond with their causes. Religious life, like human life, has its organization; but organization is not life. The one may exist apart from the other. Life can create organization, but organization cannot create life. The living plant, or rather the life in the plant, absorbs soil, light, heat, and moisture in the creation of its organization, but lifeless matter, however organized, must remain lifeless. So Bibles, sermons, tracts, books, churches, schools, music, prayers, catechumen instruction, and family visits may exist apart from spiritual life. Spiritual life can bring into being such organizations, and many more, and can use them to strengthen, improve, and extend its own being, but such organizations may be in active operation by a talented, learned, wealthy, zealous, and formal Christian ministry, without creating any spiritual life. "Truth is light; but it is not life. Alone it is like the sun in winter, it shines but to enlighten a dead, cold, earth. With the Spirit, it is like the sun in summer. It shines with *life in its light*, vivifying nature, and producing blade, flower, and fruitage." So the light of divine truth shines into the understanding, and enlightens it, but the heart appreciates it not, until, by the Spirit, it becomes "Spirit and life."

"In Him was *life*, and the life was the *light* of men."

Such is the "enlightened understanding," which is an essential "spiritual qualification" in all grace-created ministers.

A. M'K.

ART. IV.—THE INCORPORATION OF GENTILES AND JEWS IN ONE CHURCH.

AN EXPOSITION.

“As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma and been made like unto Gomorrha.”—Rom. ix. 25—29.

THE subject of argument in this chapter is, the casting off of the Jewish nation: whether it was any reflection upon the divine faithfulness, or any infraction of the ancient bond made with that people. The writer shews that it was neither. First he shews that the promises, understood in their full compass, were made, not to the whole of Abraham's posterity indiscriminately, but only to as many as inherited the patriarch's faith, and were doubly related to him. Thus he limits and defines the persons interested in the covenant, and throws out of the account all who had no connection with Abraham but the lineal one. In the earlier part of the chapter he expands this thought, and proves that severity of dealing with these mere flesh and blood Israelites who made themselves obnoxious, was no breach of contract, as they were not entitled to better treatment. In the latter part of the chapter he has recourse to another device, namely, to prove from their own writings that the putting away of a great part of their nation was a calamity that had occurred in their history, and which had been matter of prophecy. Now that such an event had been repeated, though it was a subject of lamentation and grief, was neither inexplicable nor unprecedented. According to their own scriptures, it might be looked for that the divine dealings with them would be such as the writer now affirmed and vindicated.

Two very offensive facts are pushed on the attention of the Jews. One is the alienation and abandonment of a great number of Jews. The other is the incorporation of the heathen into the Abrahamic covenant, and their admission to equal privileges with the hitherto favoured race. It would be difficult to say which of these two statements would be most offensive to the ears of a Jew. Two of their own prophets are quoted for confirmation, namely, Hosea (Osee), and Isaiah (Esaias), the names being slightly altered to suit

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the Greek orthography. They were cotemporaries, and exercised their prophetic ministry under the reigns of the same kings.

We may make a proper division of the section into the two leading ideas just expressed.

I. The incorporation of Gentiles into the Church. To this purpose we may apply verse 25. The writer of this epistle applies it so. Its original application might be different. We think that Hosea said it to Jews, and concerning Jews. It was said *in* Hosea, in his book, or it might be read "*by* Hosea," by his mouth and ministry. And, if the ideas of some expositors could be received, it was indicated in a more emphatic way than by word of mouth. As some explain the early part of the book of Hosea, the whole affair was acted before their eyes, and made palpable in the domestic relations of the prophet, in matrimonial alliances which he was commanded to make; which were by no means creditable, and, if literally carried out, could not fail to be a trial to him, and awaken feelings of revolt. He was put to it to marry women who were at a discount in public opinion. Some try to soften the affair by resolving it into visionary representation, though, upon the face of the account, the prophet's family connections, dishonourable withal, seem to make up the thread and fibre of the lesson. His cotemporary in the prophetic office distinctly recognises the principle we plead for when he says, "Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts which dwelleth in mount Zion."—Isaiah viii. 18. If the family arrangements of the one were ordered with a view to significance and public instruction, it might be equally so with the other. But this by the way. It does not affect the explanation of the passage we have in hand. When the prophet says, "And I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people," he intends by it a number of cast-off Jews, whose restoration was graciously proposed. For a time estranged and disowned, the way of return was to be open to them. This admission is no reason why our Apostle may not use up the same words in application to a large class of men in similar circumstances. For all practical purposes, the expatriated tribes the prophet had his eye on, were upon the level of the class to whom the apostle appropriates his words. They were heathens *geographically*. They were out of the Holy Land, which was the home of the commonwealth. They were heathens *ecclesiastically*. They had corrupted the true worship and exchanged it for idolatry. They were *morally* heathens. Their hearts were as depraved, and their manners as bad as the worst of the Gentiles. They were as the prodigal. For any interest they had in the church polity of the holy people, they were the same thing as if they were dead. They were cut off.

Could the heathen be worse? They were *as* the heathen. They were heathen, both in character and condition. The Almighty viewed them as such. Yet there was to be a turn-tide in their favour. The Lord would put his name upon them a second time, and love them as in their former days. When the prodigal came home penitent, he was received as a son, his extravagance and folly notwithstanding. But whose son was he in the time of his profligacy? He was a voluntary alien belonging to no one. And such the degenerate Israelites were. To take them back into family relationship was the same as receiving to favour the naughtiest of the Gentiles. Who shall accuse the Apostle of misappropriation when he shifts the language from these runaway Jews, and applies it otherwise? The Spirit of God dictated the words a second time, with a new application. And why not? If the sacred people had sunk to the level of heathenism, and could be elevated again to the vantage ground of holiness, there could be no incongruity in receiving born heathens to the same honour. There was certainly in their favour the prestige of an earlier adoption. But that magnified their guilt. And when they were made members of the Lord's family the first time, their adoption was a matter of pure grace, and was granted them on the same principle upon which the admission of Gentiles took place. Abraham, their progenitor, was dug from the common clay-hole of human kind. He was the offspring of a besotted idolator. It was necessary to detach him from his native place, and give him a new education before he could answer the purpose God meant him to accomplish. And if grace could make heathen Abram into holy *Abraham*, and add a syllable to his name; and could adopt the vagrant ten tribes after their defection, repudiated, heathenised and black with guilt, the road may well be open for the basest and most degraded Gentiles to come within the household of faith. Whether Osee understood his own words in such breadth and latitude or not, Paul makes no scruple to give them a good stretch, so as to include those whose interests he was specially appointed to promote. Some expositors take other ground than we rest upon, and hold that in the place whence the words are quoted, they had the same width and breadth which this New Testament scribe gives them. It suffices, however, to say that the Holy Ghost was now pleased to give enlargement to his own words. On the same principle of interpretation we deal with

Verse 26—"And it shall come to pass that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God."

Speaking from the stand-point of the prophet, who we suppose had his eye on the restoration of Jews, the *place* where these utterances for and against them must either be their place of

transportation, wherever it was, or the Holy Land, the place to which they were brought back after they had learned their lesson and fulfilled their term of banishment. We prefer to think Judea was the place intended—or say Jerusalem, which was the crown and glory of that region. It was a place dear to them. They could scarcely believe themselves to be the children of the true God if they were away from it, so local and outward was their religion. In fact their religious polity belonged to Judea. They and that land were married to God. Their absence from it was, in their view, nothing less than a divorce. “Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married.”—Isaiah lxii. 4. It never struck them to think that Jerusalem could be anywhere else than where it was, or that God could love them out of the limits of the Holy Land. To confirm his love to them, he must bring them home to the *place* which he had chosen to put his name there.

Taking the stand-point of the Apostle, who gives scope to the words and sets them at liberty, the *place* may be any and every place where those persons live who become the objects of Divine favour. The local element of religion has perished with Judaism. Place is a feeble accident that neither helps nor hinders our acceptance. Christ may be found in Samaria drinking water from the vessels of strangers, whose pedigree is crossed and mixed and mongrel. “Neither in this mountain nor yet at Jerusalem” is Divine worship monopolised or preferred. The place where it was said unto them, Ye are not my people, and where afterwards the negation was cancelled, and they were styled the children of the heavenly Father, was any place where heathenism had held sway, but where the Gospel came and was cordially received. Now may Jerusalem be found without a pilgrimage to the land that flowed with milk and honey. London, or Bristol, or Manchester, or Liverpool, or Newcastle, or Sunderland, or any other place of less note, may be Jerusalem. And China, or Australia, or Ethiopia may be Judea. “From the uttermost part of the earth have we heard songs, even glory to the righteous.” (Isa. xxiv. 16.) “And men shall worship him, every one *from his place*, even all the isles of the heathen.” (Zeph. ii. 11.) “For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles, *and in every place* incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts.” (Mal. i. 11.) “And many nations shall be joined to the Lord in that day, *and shall be my people*, and I will dwell in the midst of thee.” (Zech. ii. 11.) No landmarks can circumscribe or define a kingdom which consists

of "righteousness, peace and joy, in the Holy Ghost." The kingdom of God on earth has no geographical boundaries and no earthly metropolis, whither its tribes or representatives are under obligation to make periodical visits. What an inconvenience it would be to make Jerusalem the head-quarters of all the earth, and to have all the suppliant nations making an annual pilgrimage to pay their vows and offerings! Where would the inhabitants of that city find them all accommodation? Say that the Christian nations should not go in bulk (as that would be impossible), but by representation, the representatives from so many lands would overcrowd the place even on the barest representation. We prefer to think that the predictions which speak of all nations repairing yearly to Jerusalem have their complete realisation in the fact of a worship purer than the ancient ritual being established from centre to pole of the habitable earth. We come to Jerusalem now, without motion, or transit, without ship, or coach, or railroad. Neither horse, nor camel, nor dromedary is wanted to bring us on our way. If we are in the right *state* we cannot be in the wrong *place*. Be where it may, it is Jerusalem. "For ye are not come unto the mount that might be touched. . . . But ye are come unto Mount Sion, and unto the city of the living God, the *heavenly Jerusalem*." (Heb. xii. 19, 22.) If it be so that these are slumbering prophecies waiting fulfilment, affecting the restoration of the Jews as a body, we are fain to think that it can be no other than a spiritual restoration, to which we hail them welcome in common with the whole family of man. Our prayer to God for Israel is that they might be saved, pardoned, renewed, and turned away from their iniquities. Compared with this their reinstatement in Palestine as a political power, with Jerusalem for the seat of government, would be a trifle and a plaything to please childhood, or to nurse perverseness and false humour. We wish them a better thing, which prophecy has enunciated. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." (Isa. lix. 20.)

The second leading thought in this passage is—

II. The alienation and excision of many Jews from the Church.—Under this head we have our instructions from Isaiah, who is deeper in our favour as an author than Hosea. To common readers Hosea's writings are of less value on account of their style and structure; so concise, abrupt and incoherent. His sentences are often so loose and disjointed for want of connective particles, that the line of thought is lost unless the reader is very ingenious in supplying ellipses. Isaiah is quite different. The richer glow and fresher bloom we find in his compositions make his book a delight to peruse. His style is polished, rich, and easy; and what is more than all the rest, he has so much to say about our Master and

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Saviour, that we cannot but love him for the sake of him about whom he writes so clearly. The subject on hand, however, is withal menacing and severe.

Verse 27.—“Esaias also crieth concerning Israel; though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:” It is necessary to read the 28th verse in close succession to this, as there is not a period point till we reach the close of that verse. But we will deal with this first. “Esaias also crieth.” That is besides Hosea Isaiah has spoken to the matter on hand, “Esaias also.” Then, “Esaias also crieth,” which signifies an impassioned state of mind. And how could he be cool and measured in his utterance when it was a calamity, or worse than a calamity, a catastrophe, that he was foretelling. If he suited the action to the word, and adapted the gesture to the matter, he could not speak it calmly or breathe it in whispers. An uplifted voice was required for the occasion. It would be a zealous cry. The prophets were on the Lord’s side, and were zealous and jealous for his honour. Yet there would be an element of tenderness in that cry. Love would qualify his utterances, and infuse some kind bewailing feeling into them. Such was the spirit manifested by Paul writing under similar circumstances. Though he had a spirit of burning, and vindicated the Divine proceedings by the sharpest logic, he compassionates the case of apostate Israel in the tones of lamentation. “Esaias also crieth concerning Israel,” that is says some *in favour* of Israel. But this can scarcely be correct, for what Isaiah says about them is more *against* them than *for* them, as the succeeding words, rightly explained, will show.

The general statement claims our attention. “Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.” Although the last clause of the verse has a gracious sound, the whole utterance is of a quality fitted rather for the voice of justice than of mercy. It speaks of salvation. But the proportion saved is so small that the merciful declaration turns into justice on the greater number, “a *remnant* shall be saved.” It wants the word “only” thrown in to make it read easy and convey the sense. It makes no good sense without this additional word, which has been left to be understood. “Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.” Why should he say it so? What is there wonderful in that? Though the number be *great* a remnant shall be saved. But the greater the number the more likelihood there is of saving a remnant. Had he said, “Though the number be very small a remnant shall be saved,” it would have been a remarkable declaration. To save a few where there are not many more than a few imperiled is a considerable thing. To save a few where many are in jeopardy, and do actually perish, is a light matter,

and is not to be spoken of as wonderful. It is rather wonderful that so few should be saved when so many are lost. Insert the word "only" and the sense runs smoothly. "Though the number of the children of Israel be as the sand of the sea a remnant *only* shall be saved." Notwithstanding the array of numbers, the saved shall be few. It will be as if the general harvest was destroyed, and the mere gleanings were preserved. It is to be deplored that there should be such a tendency in people to trust in numbers, and to sin under the sanction and encouragement of a multitude. Alas, that men should be so easily deceived! They think that God will not be severe upon a countless mass of offenders, but that he will dishonour his justice and exalt his mercy, and falsify his word rather than destroy so many. Not arithmetic but rectitude governs the moral decisions of the most worthy Judge Eternal. Let us not think him such an one as ourselves, nor compare him with earthly governors, who are obliged to wink at rebellion when the offenders are numerous and powerful, and they themselves are weak and deserted by their staff of justice. The Lord is strong to punish, and has his resources in himself. He cannot be over-awed by numbers. He is the Lord of Hosts, accustomed to infinity, to whom numbers are as nothing when balanced against rectitude. It is not his will that *one* should perish out of a hundred. But adhering to wrong that one must perish. And you may reverse the idea; if the ninety and nine were incorrigible and but one conformable to right, that one only should be saved, and the rest be consigned to their just and self-chosen doom. Israel was warned not to take shelter in its census. He that multiplied them could subtract and reduce them. He could work upon them as easily as an accountant can play with figures on a slate, and take so large a number from the sum total that the remainder would be next door to nothing compared with the whole. There is a fallacy in the security that grows out of numbers. Great populations are conducive to sin. Men crowd together and corrupt one another. It may not be necessary. It is fact, and has historical verification. "As they were increased so they sinned against me; therefore will I change their glory into shame." (Hos. iv. 7.) He who multiplied them was obliged to "minish" them and cut them short. The Lord of Hosts made them into a host, pursuant to the promise given to their patriarchal head, that his seed should be as the stars of heaven and like the dust of the earth. He graciously made choice of them when they were few, and he could righteously renounce them when they became many and degenerate.

A *remnant* only shall be saved. A remnant is the small savings from a wreck, or from a consuming fire, or from sword-slaughter, or from the ravages of epidemic destruction. It is small, and often understood to be inferior, but not necessarily so. In the case of

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divine judgments, usually the worst is devoted, and the good remnant saved, and saved because it is good. Noah, with his household, was a remnant at the deluge. It was because he was a good man, yea, the best man, and his family, though nothing to boast of, was saved for his sake. "Come thou, and all thy house, into the ark, for *thee* have I seen righteous before me in this generation." (Genesis vii. 1.) In the destruction recorded in the ninth chapter of Ezekiel, the men who sighed and groaned over the enormities done in the land were a remnant. They were the best men in Israel, and, for that reason, bore the mark of protection on their brows. The remnant has need to be good, for it is that which has to preserve the perpetuity. The seed-corn must be sound. It may not require to be much. The "handful" or small quantity, sown in the earth may germinate into a countless increase. This beautiful notion is embodied in the promise of Israel's happy future. The remnant has to spring, like seed sown in a faithful soil, "And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again." (Zechariah x. 9.)

Verse 28—"For he will finish the work (*marg. account*) and cut it short in righteousness; because a short work will the Lord make upon the earth." The marginal word "account," which we have thrown into parenthesis, and which occurs twice in this verse, preserves the arithmetical idea started in the verse preceding, "the *number* (arithmos) of the children of Israel." The supposition made is out of the limits of all arithmetic, "as the sand of the sea!" No system of enumeration can reach this. Take a single sea beach lined with sand, and count the particles included in that limited space. You may take your life-time to complete the task, and be released from all other employment. You would require to invent new terms; nonillions would not serve your purpose. To him whose understanding is infinite, calculation is easy. He can arrange his factors and make the formal position due, and work the grand moral question of destruction and salvation without an error or a slip. He knows the round sum. He knows how many to subtract. Of the great number of Israelites, a fearful proportion was deducted. Many of them were only such by flesh and blood and bone. Their aspect, and accent, and costume, together with the scar of circumcision, were in their favour; but when their hearts were bared, love, and faith, and holy fear were not found in them. The discriminating accountant discerned the ineligible pretenders, and set down just that number to be subtracted from the gross amount, which, being done, cut the account down to a small remainder.

This was done "in righteousness." The pencil that worked this solemn question went none too fast, made no false stroke, and

reached no incorrect conclusion. There was not one more in the sum subtracted than was right, nor one less; and no mistake in the persons, not a good Israelite for a bad, nor a bad for a good. "The Lord knoweth them that are his." He finished the account, and he finished the *work*. There was a work answering to the account. In fulfilment of what Isaiah said, the Lord began to cut Israel short, by the sword of war, under the Assyrian king, or in the Babylonian captivity; it is disputed whether. Paul puts his Jewish brethren in mind of these facts, as worthy their deep consideration. Some hold that he quotes this as a veritable prediction of the apostasy he is here deploring. But it is not necessary to understand it as meaning so much. His purpose is sufficiently answered if he can convince his brethren that it was no new thing for the bulk of the nation to be cast off on account of deep transgression. If it had been done before without a breach of compact, it might be done again in similar circumstances. Facts are often of the nature of prophecies. When a depopulation of a community or country has taken place on account of corruption in public manners, the record of it becomes a warning to posterity. If a similar occurrence takes place again, the warning is doubled and deepened; so the facts become prophecies. This difference there is between Isaiah and Paul—the one treats of temporal or national affairs affecting the present world; the other has a respect to spiritual affairs, personal salvation, and the world to come. As the same principle of rectitude pervades the divine government in either case, this difference of application is immaterial. The promises made to Israel do not over-ride the rule of rectitude, and their non-fulfilment, when the conditions on which they are suspended are neglected, is no impeachment of the divine veracity, nor even of benevolence. This very principle of divine action was solemnly declared to the fathers by Moses as the Lord's mouth-piece, "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." (Number xiv. 34; Comp. 1 Samuel ii. 30; Zechariah xi. 10.)

The Lord is so unscrupulous about his honour being affected in such a case that he hesitates not to speak of it as *his* breach of promise and the breaking of his covenant, as if he himself had violated the agreement.

Verse 29—"And as Esaias said before, Except the Lord of Sabaoth had left us a seed we had been as Sodoma, and been made like unto Gomorrha."

The Apostle having to quote a second passage from Isaiah, and from the very first chapter of his prophecies, whereas his first quotation was as far forward as the tenth chapter, notices this backward movement of his pen, in the clause, "as Esaias said *before*,"

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that is, in an earlier part of his writings. It is a precious verse that he quotes now. In the midst of wrath God remembers mercy. Destruction knows its bounds, and when it comes to its limits stands still, even though there is material left which it might work upon if permitted. The ancient vine has been terribly pruned and punished, and severely reduced and diminished at certain intervals in its history and existence. The world wonders to see any of it still surviving. The Lord is not done with it yet. And the world is not done with it yet, nor is it done with the world. Other tribes, and clans, and peoples may disappear and leave only a dead name to after times, no living representative surviving to keep up their memory. Entire cities have perished. Nations have been cut off. Peoples have died out or been co-mingled with each other, and their distinctiveness has been deleted. The Governor among the nations has permitted such things, appointed them, and effected them. But there is a people, an ancient people whom no calamity, revolution, or adversity, has been able to exterminate or commix and confound with the sea of nations. Whatever deluge has come there has still been an Ark to shelter as many as would keep up the succession. Whatever fire has raged there have been brands spared from the burning which have flourished and grown again to the admiration of men and the praise of God's glory. Neither sword, nor pestilence, nor famine, nor persecutions, have been sufficient to wear them out. And why so? Because the Sovereign will ordains it so, and keeps them distinct and separate for his own purposes. Extinct they would have been long since, but that the Incarnate Saviour was to spring from them. And now that that great object is realized, they still survive and remain distinct and cognisable, and peculiar as a speckled bird that draws general attention. Sodom and Gomorrah might represent some other peoples, of whom the last was seen long since. But God's monumental nation has always had a seed. They have not lived by accident, or survived so many reductions by chance. Nor have they been preserved by moral merit, but by sovereign mercy, and because God pleased to hold them up in spite of their sins, and despite the spite of their envious neighbours. It was of the Lord's mercies that they were not consumed. And it was pursuant to his oft-repeated purpose. Let us quote: "For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet *will I not make a full end of thee*; but I will correct thee in measure, and will not leave thee altogether unpunished." (Jer. xxx. 11.) "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saying that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos ix. 8, 9.)

Blown about as these Jews have been by every wind, and thinned and cut down by so many visitations, their preservation is a marvel. The divine promise has been kept notwithstanding their deserts, and all the malice of their enemies. Justice has dropped short of its mark, and given but thirty-nine stripes, when the fortieth would have been fatal to the culprit. The just accountant has never cut off the whole sum. Though he has often subtracted a heavy proportion, he has so worked the question as to leave a remainder. A seed has been spared to whom the original command remained in force, "Be fruitful and multiply." There is another Israel dearer to God than the national Israel, whose preservation till now gives rise to so much speculation and conjecture. The best thing we can desire for Israel after the flesh, is their conversion to Christianity, and their incorporation with what Paul calls, "the Israel of God," that the two ancient divisions of mankind may glue together and become as one stick in the hand of the Lord. Thankful that the door has been opened to us Gentiles, we deplore their obstinacy, and forgive their narrowness and jealousy which would have excluded us. We pray that the time of their blindness may haste away. May they become the sheep of his pasture and acknowledge the one Shepherd, and bow to the sceptre of David's Son and Lord. Amen.

T. G.

ART. V.—GOVERNMENT GRANTS FOR DAY SCHOOLS

THE REVIEWER REVIEWED.

THE educational question continues to excite a considerable amount of attention, and will probably do so for some time to come. A subject of such vast importance ought to concern all who take an interest in the welfare of man, and therefore the Primitive Methodists, as a Christian community, ought to be interested in it. On the importance of education we are all agreed, but difference of opinion exists as to who are the parties responsible for the education of children. Some assert the Government, others the Church, some the parents of the children, and again some several parties combined. Then there are differences of opinion as to how it is to be done, if done by Government; some contending for merely secular education, others for religious, some for denominational schools, others for the British school system,

and others again for a system supported by local rates and local management, with government inspection. There is no doubt that we have in the Connexion parties holding the different views here stated; and hence those who hold that government should interfere in any way with education were reported to the last conference as being in favour of government grants being received by the Connexion. We deem it of importance towards the settlement of this question to ascertain how many of those reported were in favour of a purely secular system, and how many for the British, and how many for the local schemes; then we should be able to ascertain with something like precision how many are in favour of the denominational scheme, for this is the question before the Connexion at present. Not whether we shall accept of the secular, or British, or local schemes, but whether we shall adopt the denominational scheme, that is the question. And when the Connexion is asked by Conference to give its opinion, we humbly submit that the circuits ought not to embarrass the subject by returning answers in favour of systems about which they have not been asked to express an opinion, but to say *Yes*, or *No*, to the denominational scheme. There is no doubt there are some amongst us who would accept aid from government under the secular, British, or local schemes, who would reject it with indignation under the denominational system. But we have also reason to believe from the returns made to last Conference that a majority of our people are opposed to the reception of State aid on any condition whatever, and are prepared to carry out the arrangements of infinite wisdom in the education of their own children. In a paper published in the *Christian Ambassador* for February, 1867, amongst other things the responsibility of parents to educate their own children is asserted. Objections are taken, and attempts made to invalidate the positions therein laid down by a writer in the *Wesleyan Times* for March 25th, 1867, and also in an article published in the *Christian Ambassador* for November, 1867. It is in reply to the latter of these attempts that this paper is principally devoted.

The argument in favour of parental responsibility is deduced from the plain declarations of the Bible, and it is also further asserted that while this responsibility cannot be abrogated, or superseded, or transferred, both philosophers and statesmen from ancient times have asserted, in opposition to the Scriptural arguments, the main right of the State to educate the young. The reviewer does not enter into detail in his reply, but says "That the flaw, the unsound part of the argument, is that which places government education in opposition to parental education, and assumes that the one is abrogated, superseded, or transferred by the other, which is no more true than would be the assumption that government authority sets aside parental authority." Now it will be seen

at a glance that we do not set government education in opposition to parental, but simply assert the responsibility of parents to educate their own children; this responsibility is from God, and therefore cannot be abrogated, superseded, or transferred either in whole or in part. In this, as well as in every other thing, we are bound to submit to the word of God, and at all risks to stand by the institutions of the Bible. Now, in opposition to the above, both philosophers and statesmen from ancient times have asserted the main right of the state to educate the young. Here is the right of the State to educate the young asserted, not by us, but by philosophers and statesmen. But if we had set the two in opposition, the conclusion the reviewer comes to would be wholly unjustifiable when he says it would be no more true than would be the assumption that government authority sets aside parental authority. We deny the right of the State to educate, but we assert the right of the State to exercise authority in civil matters, to secure the persons, properties, the just liberty, and peace of mankind; and the exercise of this authority is quite compatible with the exercise of parental authority, as neither invades the rights or responsibilities of the other, but each acts in its own legitimate sphere. This, we submit, is not the case when government interferes with the education of children. The reviewer then says, "Whatever Lycurgus, Plato, Aristotle, taught in this respect, our philosophers and statesmen teach no such thing." That is, whatever Lycurgus, Plato, or Aristotle taught about the main right of the State to educate the young, our philosophers and statesmen teach no such thing. Indeed! This to say the least is a very bold statement, and unfortunately it is left as bald as it is bold. Has the reviewer paid any attention to the teachings of our philosophers and statesmen on this subject? Or has he drawn on his own imagination for the statement here made? Let us see, however, what our philosophers and statesmen do really teach on this important subject. Here are a few examples. In the "Oceanna" of Harrington, he says, "To set men to the work of industry is health; the commonwealth must begin betimes with them or it will be too late; and the means by which she sets them to it is education, the plastic art of government." Hobbes, in his "Leviathan," strongly asserts the authority of the ruler to manage the education of his subjects. "They, also, that have authority to teach, or to enable others to teach, the people their duty to the sovereign power, and instruct them in the knowledge of what is just and unjust, thereby to render them more apt to live in godliness, and in peace among themselves, and resist the public enemy, are public ministers: ministers in that they do it not by their own authority but by others; and public, because they do it (or should do it) by no other authority but that of the sovereign. The monarch, or the sovereign assembly, only hath

immediate authority from God to teach and instruct the people." Dean Swift says, "That parents are the last of all others to be trusted with the education of their own children." Lord Denman has declared that, "It is the bounden duty of the State to provide for the education of the people." Numbers of our philosophers and statesmen at the present time are in favour of an Act of Parliament being passed, the leading feature of which would be a compulsory clause. Mr. Gladstone evidently favours this idea, though seeing much difficulty in the way of direct compulsory measures, but adds, "I have always leaned very much to a scheme, the main point of which was, that it should be made penal to employ, for wages, persons below a certain age, not furnished with certain certificates of education and attainments. A plan of this kind was *prematurely* proposed some years back, in a bill by Mr. Adderly, and was rejected on account of the *immature state of circumstances*, which, however, must probably ripen from year to year. A measure of that nature might be brought into action gradually, like the poor law of 1834."* The above clearly indicates the mind of this philosopher and statesman; he has no objections to compulsory education, though seeing great difficulty in the way of it, and advises a gradual course to be pursued: to watch circumstances, and seize on suitable opportunities, and thus gradually to wrest the authority out of the hands of parents. "A prudent man foreseeth the evil, and hideth himself, but the simple pass on and are punished." It will be seen from the above what weight is to be attached to the very sweeping assertion of the reviewer, that "our philosophers and statesmen teach no such thing."

The next point to which objection is taken is on what saith the Scriptures in reference to the duties of civil government, and the reviewer quite agrees with us in submitting this question to the "law and the testimony." It is certainly a little relief to find that we are at one on this matter; but, still, he cannot accept our conclusions, that, because the texts produced do not put a sceptre into the monarch's hand to educate the people,† "therefore, government education is unscriptural." Well, let us hear what the reviewer has to say: "This conclusion would not be legitimate, unless these passages were allowed to contain all that the Scriptures teach on the subject; for otherwise it is obvious that the duty of monarchs to educate the people, may be taught in those parts which are *not* produced." And then we are treated to what we must be permitted to call a logical fallacy or two, the reviewer asserting that we have drawn a universal conclusion from a limited premise, as if we had

* *Nonconformist*, March 13th, 1867.

† *Christian Ambassador*, February, 1867, page 61.

only made a partial examination of the Scriptures on the subject ; *e.g.*, we had just looked into Deuteronomy, second Samuel, and Romans; and because we found no authority for government education in these parts of Scripture, we come at once to the conclusion that it cannot be found anywhere in the Bible. We should like to know whence the reviewer obtained such information as authorised him to assert that the writer of the article in question had only made a partial examination of the Scriptures. He must surely have drawn upon his own imagination here again. However, we can assure him, that we searched very diligently, with an excellent concordance by our side, from Genesis to Revelation, to find, if possible, some intimation that it was the duty of government to educate the people, but we searched in vain. Our reviewer says that "These passages do not, therefore, prove government education unscriptural. They do not even refer to the subject, and, consequently, do not warrant any conclusion either way concerning it." The passages are produced for the purpose of showing what are the duties of civil government, and, according to the testimony of our reviewer, they do not mention the subject of education; therefore, so far as these texts are concerned, the education of the people forms no part of the duty of civil government.

We have not done with this matter yet. The passages produced do point out unmistakably certain principles by which civil government is to be regulated in the discharge of its duties. Let us take one: "He that ruleth over men must be just, ruling in the fear of the Lord." We maintain that this has to do with the subject. It points out clearly that the action of government must be strictly just to all its subjects; but the system of education, as carried on by our government, inflicts an injustice on a large portion of the people; this, we maintain, condemns the whole action of government on this subject.* Our reviewer comes forward now with what he conceives to be proof texts in support of government education, and we must confess that, after such a flourish of trumpets, we began to feel excited about our safety, and to inquire whether we had only partially examined the Bible, and whether there is some intimation, Divinely given, that it is the duty of government to educate the people? We approached the proof texts with bated breath, but when we had read, "Kings shall be thy nursing fathers (margin, nourishers), and Queens thy nursing mothers," and again, "Thou shalt suck the breasts of Kings," our excitement passed away, and we began to breathe more freely. And these are the proof texts for government education? We think we may very safely venture to return the compliment to the reviewer, and tell him that the subject of education is not mentioned in either of his

* *Christian Ambassador*, Feb. 1867, page 62.

proof texts, and further, that they have not the slightest reference to the duties of civil government, but to the prosperity and enlargement of the church. The texts have frequently been put forth in favour of State churchism by "Gathercole" and others, but we never saw or heard of them being put forward in support of government education. But what is the plain import of these passages when taken in their connection? The first stands thus:—"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders. And kings shall be thy nursing fathers, and their Queens thy nursing mothers: they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet: and thou shall know that I am the Lord, for they shall not be ashamed that wait for me." The meaning of these passages seems to be this: to make up for the rejection of the unbelieving Jewish nation, her nominal children, the church should in the latter days be replenished with many converts from the Gentile world, and should number among her humblest and most devoted subjects, and servants, the most exalted in station and mightiest in influence of the sons of men. It is only fair to interpret the language of the prophet, in accordance with the ideas he must have formed of a pious prince as exhibited in his own country. He probably had in his mind David, Solomon, or Hezekiah. But these were only rich, wise, and generous benefactors of the Jewish church, having no power to appoint a ceremony, create a priest, or to coerce the public for the support of religious institutions any more than the meanest Israelite. In fact the position of princes here is of the most humble and obedient description. "They shall bow down to thee with their face towards the earth, and lick up the dust of thy feet." If the reviewer had read the whole verse from which he selected his proof text we cannot help thinking his notions about these princes assuming authority to educate the people, or juvenile population, would have been greatly modified. But as great stress is laid on this passage, both by state churchmen and the reviewer, the following passage we submit from the pen of an able author for their consideration: "The office of nursing children and carrying them on the shoulders is in the domestic economy but a menial, trivial matter after all—yet kings and queens from being licensed by the prophet as nurses only, have been all at once promoted into the very heads of the family. Strange and uncouth nurses have kings and queens been even in England. It might be an edifying subject of investigation for their defenders whether they have not strangled and crippled more children than ever they reared, and whether the fruits of all their nursing and carrying are not traceable in the present sickly and rickety state of the whole family."

As to the other passage :—"Thou shalt suck the breasts of kings," taking it in the connection with which it stands, the meaning is, that though the Gentiles and their kings, had been hostile to the Church, the time should come when they should submit themselves to God, and seek for admission within the pale of the Church, and consecrate their resources to her support. "Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings;" so that it will now be seen that the texts produced by the reviewer in support of government education being scriptural completely fail. There is not the slightest reference to education, either of adults or children, nor to the duties of civil government; and above all not the remotest idea of government having authority to educate the juvenile population; but both passages have reference to the prosperity and enlargement of the Church by the accession of the Gentiles, and their kings within her borders. Thus the foundation on which the reviewer rested his case is completely demolished, and therefore the conclusions are worthless.

The reviewer then adds, "It is insinuated that government is incompetent to the task of educating the people." As we are not charged with having said so, we deem it unnecessary to reply to what the reviewer is pleased to call an insinuation. Then he refers to what is said about "government education containing a distinct principle or means of tyranny." And in reply says, "We simply observe that the remark does not apply in this case, as government does not wrench the children from the control of their parents, and forcibly take them under its own care, but merely offers assistance to such as choose to accept it." The reviewer cannot perceive any danger, except government wrench the children entirely from the control of their parents. We do, however, as it is getting the thin end of the wedge in, and thus preparing for future aggressions in the same direction, as we have previously shown when circumstances are favourable to compel parents to send their children to school, and thus wrench the authority out of their hands, and completely drive the wedge up. And not only so, but to prepare the children for the use of government, it has already been intimated that as there is a deficiency of suitable raw material for our army, it would be well to appoint a drill sergeant to visit those schools that receive public money to prepare the boys for soldiers, and those that suggest this think it is only a reasonable return for the money paid. But our reviewer has been pleased to omit in his quotation the following, "In the hands of unscrupulously wicked men, the consequences are fearful to think of." He has not said how it is possible to keep such men from possessing power in the department of government, and we still maintain that to trust the education of children in such hands, the consequences are fearful to think of. It is singular for a man of intelligence, such as the

reviewer undoubtedly is, to talk about it being "a new thing under the sun for tyrants to spend millions in educating their vassals." Why there is scarcely a despotic state in existence where this has not taken place, and where it is not actually carried out at present. A writer of note says "The tyrant sends jugglers among them, under the name of priests and schoolmasters, who fill them with dreams favourable to tyranny; by the instrumentality of these men, he darkens their minds, stupifies them with intellectual mandragora, and gradually plucks up by the root every free and manly and noble sentiment; ultimately with more than Circæan art, he transforms them into hogs, rings their noses, and sends them to grunt, feed, and fatten for his own use in the sty of slavery." This language, though somewhat gross, embodies a lesson whose truth might be confirmed by a numerous array of incontestible facts. The same author adds that, "Everything depends on the manner of disciplining and instructing youth. Give me the sole direction of the education of a state, and I will convert a republic into a monarchy, or a monarchy into a republic, in the course of thirty years." "Tyranny courts darkness;" true, and the most effectual way to secure darkness is to shut out the light, and give to such men as are named above the power, and they will not be slow to use it. Alarm is not groundless; to be forewarned is to be forearmed.

The reviewer now passes on to the religious bearing of the question, and at the outset it may not be amiss to correct a mistake into which he has fallen in reference to the Earl of Derby. He says, "The writer then brings forward the Earl of Derby, who at a Church of England Congress," &c. Now, what we said was, "In order that there may be no mistake on this matter, let us see what is the recently expressed opinion of the present prime minister, the Earl of Derby, on this subject, to a deputation appointed at a meeting held on the day following the conclusion of the Church of England Congress, held at York."* We simply refer to the above to correct the mistake. Then comes the point to which the reviewer objects. Now, allowing as we do that secular education might be a subject of social arrangement, we maintain religion never can. If it be admitted that the government has a right to teach religion, (and we cannot conceive how government grants can be received without admitting it,) then a State Church must be right. This we re-assert. Let us now see what the reviewer has to say in opposition to this. He admits that "the Scriptures are to be read daily" in these schools, "from the authorised version; this is all the religious teaching government insists on," and then adds, "that it does not inspect on religious subjects unless invited to do

* *Christian Ambassador* Feb. 1867, page 62.

so." True, but it requires that it must appear the school fulfills the condition of article 8, in the revised code, which reads as follows:—"Every school aided from the grant must be either (a) a school in connection with some recognised religious denomination; or, (b) a school in which, besides secular instruction, the Scriptures are read daily, from the authorised version." He continues, "Nor does it thrust the Scriptures on any school, but like a well-known gentleman in London, it says, 'No school shall be aided by my money which does not daily read the Bible.' This is not teaching religion, but simply exercising the prerogative of refusing to aid any but such as read the Scriptures, a thing which probably every good man would do with his own cash." There are a few particulars in this remarkable extract which require attention.

First,—It is asserted that government "does not thrust the Scriptures on any school." True, but it refuses aid to any school in which the Scriptures are not daily read, and the aid can only be obtained by acknowledging the right of government to impose a religious condition; and if this be conceded, the right of government to interfere in religious matters is established.

Second.—The principal fallacy is that of comparing the action of government with the action of a private individual. In the case referred to the gentleman gave "his own cash," he only took from his own proper store. But can this be said of the government? Is the cash it gives its own? Does it not belong to the nation; and is it not unjust to appropriate it to purposes from which a large portion of the people are excluded? Is not the inference most violent that what is the duty of the individual is also the duty of the State? If this be true that each person in his associated capacity, must act in that capacity exactly as he would when alone, then he cannot join any civil company or corporation, for if joined in such he must work out the intentions of the company, whether mercantile or scientific; and yet he feels that he ought not to alienate its funds to maintain his own religion, or to oppose that of others. He feels at once that what would be his personal, is not his corporate duty. But from the reasoning of the reviewer it appears as if he thought that the duty of the government is co-extensive with that of the private individual. Now the private individual, in his philanthropy, may, and often does cross the frontier of his own country and seek the moral illumination of the world; he feels it to be his duty to consecrate his property and his influence to the mental and spiritual benefit of mankind. Must the State imitate his example? It is the duty of the individual Christian, as far as he can, to Christianise the whole species. Does it follow that the State ought to do the same? We think it will be seen that the comparison is inadmissible, and therefore the conclusions drawn from it fall to the ground.

The reviewer then proceeds to say, "But suppose it did admit such right, even then the conclusion drawn from it, that therefore a State Church must be right, is utterly unwarranted unless it were shown that there was no possible way in which government can teach religion but in that of a State Church." Admit the right of the State to teach religion, and this will carry with it the right of the State to provide men to do it, and the obligation also of the State to make provision for their support. How will this stand relative to the State Church in this country? According to Dr. Paley, the three essential elements of a State Church are:—First, a clergy, or order of men secluded from other professions, to attend upon the services of religion. Second—A legal provision for the maintenance of the clergy; and Third—The confining of that provision to a particular sect of Christianity. We are not quite sure that the last of these would now be held as an essential element, but more of this shortly. The reviewer then gives us the position the State may occupy to the Church, and concludes by saying: "Hence that government which steers between the two extremes, seeking simply to exert a fostering care on religion, is clearly in the right track, and is such a one as the King of kings will acknowledge as his own." The reviewer does not define what he means by "fostering care on religion," we could have wished for a little explanation on this point, but as we are not furnished with any, we must endeavour to find out what is meant by the word foster in Smart's Dictionary. It is thus defined, "To foster—to nurse, to feed, to support, to pamper, to cherish, to forward." So that to exert a fostering care on religion is to nurse, to feed, to support, to pamper, to cherish, to forward religion. Is not this one of the essential elements of a State Church? Indeed we might safely say, *the essential element*; take away the provision the State makes for the clergy in this country, and a State Church would pass away like the baseless fabric of a vision. We think that which the reviewer calls the "right track" would satisfy Mr. Gathercole himself; he would be a strange churchman who would be dissatisfied with being nursed, fed, supported, pampered, cherished, and forwarded. But if the State is to exert a fostering care on religion it must exert this fostering care on the religion of its subjects, and then comes a difficulty—its subjects profess different creeds, and as they all have an equal claim on its fostering care, it must, to act impartially, exert a fostering care over all the religious sects of the nation. So that one of Dr. Paley's essential elements of a State Church would have to give way. But has it not already given way? Does not the government exert a fostering care on Episcopacy in England, Presbyterianism in Scotland, and Popery in Ireland? Indeed, all this is done in Ireland itself. Under the

present government we have the Episcopal State Church with its large revenues, the Presbyterian with its *Regeum Donum*, and the Popish Maynooth College with its £30,000 per annum; with an intimation that all the conflicting sects in Ireland should be endowed. So that now we have government exerting a fostering care on systems of religion that are in a state of deadly antagonism to each other. Surely this can never be "the right track." And we really think that "the King of kings" can never "approve" of such a course.

In fact the government has nothing to do with religion. "Our duties to God are never to be placed within the control of human legislation; with our religious acts society has no right of control. Every man, provided he does not interfere with the rights of his neighbour, has a right to worship God, or not to worship him, and to worship him in any manner that he will; and for the abuse of this liberty he is accountable to God only. It is, however, the duty of civil government to protect every individual in the undisturbed right of worshipping as he pleases. This protection every individual has a right to claim, and society is under obligation to extend it."* This we conceive will be "the right track" for a government to pursue, and a course we unhesitatingly assert that the King of kings will approve as his own. The reviewer says, "The objector before quoted proceeds, 'It may be said that the Holy Scriptures are the only text-book required by government, each denomination of Christians being allowed and expected to add elementary books embodying its own doctrinal belief. But if Parliament have a right to teach any portion of religion, it has a right to teach the whole; if it have a right to teach religion in the school, it has a right to teach it in the chapel; if it have a right to teach religion to children, it has a right to teach it to adults—and thus the whole goes in support of the State Church system.'" Commenting upon this quotation the reviewer adds, "To this alarming view of the matter the reply given immediately before applies, inasmuch as we have clearly shown how government may encourage religion without taking it into organic connection with the State." It will be seen from the answer given above, that the reviewer has not shown this so clearly as he seems to suppose. However, let the answer above given determine this matter between us. The reviewer then proceeds by saying, "We further observe in reference to the matter, that it does not follow from government having a right to teach religion to children, that therefore it has a right to teach it to adults also, unless it be true that nothing is proper to be done to children which is not proper to be done to adults, and this we presume the objector would scarcely assert. Nor from the fact that government

* See Wayland on religious liberty.

has a right to teach religion in the school, does it follow that therefore it has a right to teach it in the chapel also ; unless it be shown that nothing may be done in the school which may not be done in the chapel also." There are two fallacies in the above extract. First, that of disproving what we never asserted, the reviewer himself being witness, "this we presume that the objector would scarcely venture to assert," viz., "that nothing is proper to be done to children which is not also proper to be done to adults." In this he is perfectly right, we scarcely think we should. Secondly, introducing a general proposition and substituting it for our particular one, and then from the general proposition drawing the conclusion that it cannot be allowed to follow, because government may teach the Scriptures in the school, it may do so in the chapel also. The one does not involve the other. With the most admirable coolness and self-complacency the reviewer adds, "We have therefore overthrown the premise and the conclusion." Indeed! What premise and conclusion has the reviewer overthrown? Not ours, certainly; they remain untouched by any thing he has said; but we think it will appear very clear that he has overthrown his own premises and demolished his own conclusions. In fact he has succeeded in setting up a man of straw, and has displayed considerable ability in knocking him down, and withal seems so well pleased with the feat he has performed, that he at once begins to review the positions assaulted, the battles fought, and the victories won. But we imagine he had not very great confidence in his own success, for he only ventures to hope that he has made it clear to the reader—a matter about which we have very grave doubts. We are not sure whether it was clear to the reviewer or not, but we are quite sure that it will not be by such feeble weapons our positions can be demolished.

Then comes the question of government supporting schools belonging to various religious denominations, and thus supporting the conflicting religious sentiments of those who may feel inclined to take its money. That the government supports error as well as truth, is freely admitted by the reviewer, "the heterodox can obtain grants as readily as the orthodox," but adds, "the assistance given to error is only indirect, it is not intentional, it is not designed." We should really like to know how the reviewer came to understand the intentions or designs of government. He must be a very wise man who can fathom the intentions of government in this country. We think it would have been a very difficult task, even for our reviewer himself, to have understood the intentions of government last year in reference to the Reform Bill when it was first laid before the country by the Chancellor of the Exchequer, who has been called the "Arch Juggler," because he so admirably succeeded in outwitting everybody. But does not the

vernment support the conflicting religious sentiments of the people in Ireland intentionally, directly, and of design? Do they intentionally support the dogmas of the State Church? Is it true that they intentionally support the doctrines taught by the Presbyterian Church? Is it not, also, a fact that they support intentionally and of design, the filthy doctrines of the Church of Rome? Are not the large revenues given to the State Church, the *Regeum Donum* to the Presbyterians, and the £30,000 per annum to the Popish College of Maynooth, evidence sufficient to convince any reasonable man that the government does intentionally, directly, and of design, support the various conflicting religious sentiments of the parties above named? Admitting that support given in Ireland intentionally, directly, and of design—both to error and truth—to doctrines in deadly hostility to each other, on what ground can it be sustained that the same parties act differently in this country? In fact the reviewer himself admits this when pointing out the requirements of government in religious learning; he says, “The Holy Scriptures is the only text-book required, and no denomination of Christians is allowed, and expected, to add elementary books, embodying its own doctrinal belief.”* Now, according to this, the government *expects* the religious denomination receiving its money to add elementary books, embodying its own doctrinal belief. Is it not manifest that it is the *intention* of the government that the various religious dogmas should be taught in the schools? And, therefore, it is evidently their design to support what they *expect* to be taught. This is done in Ireland, and we think it is clear that it is done in England, the reviewer himself being witness. The other parts of this paragraph need not to be noticed.

The conclusion the reviewer comes to is that the Primitive Methodists may become “parties to such an arrangement as that connected with grants, without their morality being in the least degree tainted,” &c. Yes, they may become parties to these grants, and thereby doing so strengthen the hands of government in its unconstitutional and unjust course, and thereby assist in strengthening the ground of claim for support in behalf of Popery, and all the other herodox sentiments of those that may feel inclined to take its way. And thus our morality will be tainted by supporting that which is wrong in principle and unjust in practice, by giving support to a system that supports sentiments in opposition to the Word of God, and thereby making ourselves partakers of their evil deeds.† And if the reviewer imagines that the government will part with its money, and the recipients still be allowed to occupy an “independent position,” we are satisfied he is

* *Christian Ambassador*, Nov., 1866, page 329. † John ii. 11.

labouring under a serious delusion. We shall have a government official paying visits, and reporting to the paymaster, and if certain things are not complied with to his satisfaction, the *dole* will not be forthcoming. And then to talk about denouncing "prevailing errors" as we have done aforetime; why, if we have any real consciousness of our position, we shall be dumb, abashed, and confounded. We do most sincerely hope our people will never join such a confederacy. The reviewer seems to feel very much at the grants being called *doles*, and expresses himself as very "jealous for the Connexion's honour," but adds, "We cannot see how this would be in the least tarnished by our accepting educational grants. To call them a '*dole*' is, to say the least, a misnomer; a *dole* is something given as a gratuity, something given in charity." Accepting the definition of a *dole* as being correct, we think we can show from the reviewer's own words that these grants are a *dole*; we select the following from the article published in the last number of the *Christian Ambassador*, "The very object of government education amongst us is to *assist parents* under certain conditions in their educational duties."* "But while it is content with merely providing *assistance to such parents as need it*."† "But merely offer *assistance* to such as choose to accept it."‡ What is this but a *dole*? Is it not a gratuity, something given in charity to *assist those who need it*? So that grants are *doles* the reviewer himself being witness. But the reviewer further declares "If it be urged that there is the element of pauperism in the thing, inasmuch as the parents, not the government, ought to pay for education, we reply by stating the obvious fact that government, as well as the parent, has a very important interest in every child in the realm, and a duty to perform towards it. The monarch is in fact another father, so to speak." Evidently the reviewer is very anxious to remove if possible the impression from the minds of his readers that these grants are *doles*. To justify the reception of them, he pleads the important interest the State has in every child in the realm, and urges that it has a duty to perform; and to show us the peculiar character of this duty we are told "that the monarch is in fact another father." What does this mean? It cannot signify that the monarch is the natural father of all his subjects, therefore the relation is not a natural one. It is only in a figurative style of speech that the monarch can be called the father of his people. It is not a strict relation, it is not a moral truth. Let us endeavour to analyse it. The father is older than his children. Is this the case in reference to the monarch? are not many of his subjects older than he? The father is under obligation

* *Christian Ambassador*, Nov. 1867, page 19. † *Ibid.* page 320. ‡ *Ibid.* page 321.

to provide food and raiment for all his children. Is the monarch bound to do the same for all his subjects? The father is under obligations to train all his children, physically, mentally and religiously. Is the monarch under obligation to do the same for all his subjects? The father exercises authority over his children for a certain period only, after which the children become their own masters. Is this the case with the subjects of a monarch? Does the authority of the monarch merge into his subjects after they arrive at such an age? Are they, after this period, relieved from the duty of civil obedience? We think it would be much nearer the truth to say that the people are the father of the monarch than that the monarch is father of the people, especially in our own country. It is the people that invest the monarch with power to govern them. They also supply him with the system of rules by which *only* he can govern, and it is from them he receives his support. We think the system of government grants will receive very little support from the paternal argument. If we concede the responsibility of government to educate on the ground that the monarch is the father of the people; then it would follow on the same principle, that it is the duty of government also to train them physically, mentally, and religiously, and provide food and raiment for all the people in the realm; for a father is under equal obligations to all his children. Is the reviewer prepared to accept this? If not, we think he will have to discard the paternal argument, and give up his claim for support on the ground of monarchical parental responsibility to find funds to educate the people, and be content to receive them as *doles*. As to the attempt of the reviewer to convert these *doles* into "government prizes," it is simply absurd, as the government itself does not regard the grants as prizes, but as assistance rendered in the education of children to those that "support themselves by manual labour."* So that, after all, the reviewer, and those that think with him, if they will receive these grants, they will have to take the thing as it is—simply as a *dole*. The reviewer admits that our prosperity without the aid of government grants has been great, but he thinks it "does not necessarily prove that we have no need of government aid, though it is a presumption of it." We think it is, and a very strong presumption too. We suppose none will dispute that the progress the Connexion has made is in consequence of the self-sacrifice and earnest toil for the welfare of man and the glory of God, which has in past years characterised our doings, (we speak of human instrumentality, we are conscious that without the divine blessing no efforts of our own can be successful). Let the same features be still further developed, and we aver without fear of being successfully contradicted that

* See revised code, page 3.

we shall need no government grants. But we are told by the reviewer that to say so is about the same thing as to say, "Never mind our children growing up in ignorance." We beg the reviewer's pardon, we can assure him that we are as far as the poles asunder from thinking, or saying any such thing. We assert emphatically that our children must be educated, and the parties responsible for it must be educated so as to understand and feel the obligations under which God has placed them to educate their own children, and not have their minds misdirected by being taught to lean on the State for help, when they ought to help themselves. But it is added that "the very rapid numerical increase of the Connexion shows the necessity of our accepting government grants, and not the contrary, inasmuch as it is manifest that more children are thereby thrown upon our hands than we are able without extraneous aid to educate." There would be force in the above argument if we got the children without the parents, but we suppose this is not the case; the reason why we have the children is because the parents are connected with us; so that numerical, rapid numerical increase is no real obstacle in the way of educating our children—in fact it is rather an argument in favour of it, for parents might combine, and thus by co-operation support a school master much better, and with greater ease, in consequence of their numbers. This would create in the hearts of parents a feeling of self respect, but to induce them by any means to depend on the government, and thus lead them to conclude that the public are under obligation to take charge of the education of their children, either in whole or part, and we at once inflict an injury upon them of the most serious character. Let those whom God has made responsible for the education of children honour their responsibilities, and we shall soon see a different state of things in our own Connexion. Day schools would rapidly spring up, our children would receive a sound liberal education, based on gospel principles, and thus become intelligent, pious, and influential members of the community. This, we assert, can be done without compromising ourselves by accepting assistance from the Privy Council, in the form of denominational grants. If our children can only be educated by our upholding and encouraging a system which had its origin in an unconstitutional act, and which inflicts an injustice on a large portion of the community, making no distinction between error and truth, but upholding both alike, then we say let our children remain in ignorance, for we can never be justified in doing evil that good may come. Let the members of our Connexion seriously ponder this over, and resolve never to soil their fingers, or deprave their consciences, and bring condemnation on themselves by supporting such a God-dishonouring system.

T. H.

ART. VI.—THE CONSERVATISM OF NATURE; OR, LIFE
VERSUS DENUDATION.—No. II.

FROM THE STANDPOINT OF COMMON OBSERVATION.

THE surface of the earth, as to form, may be described by the curved, horizontal, inclined, and perpendicular lines; or by the valley water course, sloping mountain, perpendicular rock, and the mountain top or cone sloping on all sides. The material exposed to the influence of denudation on the surface of the earth varies in different districts according to the nature of the strata; that accessible to the denuding agencies in the water sheds of the "Wear" and "Tees," consists of basalt, limestone, hard and soft sandstone, shale, clay, gravel, soil, peat, &c. Of these substances three yield easily to the denuding influence, viz., shale, clay, and gravel; this arises from the nature of the substances themselves, as they are destitute of those elements that are favourable to the sustenance of vegetable life. Clay, for instance, is not only unproductive of vegetation, but it is easily influenced by water, and in conjunction with this element becomes itself a powerful denuding agent. Were the other substances named as sterile as clay, and equally as susceptible of aqueous influence, the most extreme views in reference to denudation would be verified by actual results. But in the rocks, and even in the soil and peat, agents are operating that neutralise, or at least limit, the several modes of denudic action in the supposed power of "cutting" either into the hills or below the present level of the valleys. And it is upon the vertical, rather than the horizontal, action of denuding agencies, that the hopes of those who undertake to explain all past phenomena by existing modes of operation, must rest. For though many rivers in Russia may, by washing the clay banks and bluffs between which they flow, become thick and muddy, as stated by Sir R. Murchison; yet the fact is patent to all who can either think or observe that, just in proportion as a river is widened, it loses the power to deepen its bed. But it is only by vertical action that the line of the sea level can be approached; and it is only by a constant approximation to this line that the continents now existing can be carried away into the various seas and oceans, and thus furnish material for the formation of those strata that are now said to be in process of deposition, and which have to constitute the continents of the future. Give lateral extension to the water of a river, and there is a point speedily reached, when its power as a denuding agent

becomes nil; and this may not only be affirmed of rivers in Russia, but of all rivers upon the surface of the globe. But it must also be remembered that clay beds, and clay bluffs, however large they may appear by local comparison, are very small when compared with the mass of hill and mountain, and still less when compared with the extent of continents. And were these clay beds and bluffs entirely removed by the action of denuding agents, the change effected in the appearance and beauty of existing continents, would be comparatively small. Except it can be affirmed that the vertical action of denuding agencies is in nowise diminished by their horizontal action, their power to change the form and appearance of nature becomes very limited. And though we admit the power of existing agencies to rapidly abrade a few of the surface substances, yet this admission does not in any great degree diminish the conservative position we have undertaken to maintain; neither does it strengthen the opposite position, except in very limited degree, which degree is in fact equivalent to nothing, as the larger can never be produced by, nor extracted from the less. The importance and result of this discussion depend upon this point—Does denudation cut and deepen the whole line of inclination from the mountain to the sea? and can it do it to the extent of changing the present appearances and relations of hill and plain, mountain and valley, river and sea, so that their identity shall be lost? The purpose of the present series of papers is to show that it cannot. For though it is admitted that denudation can remove abruptions and level inequalities, thus equalising the bearing of the line of inclination; yet this line, from any large range of mountains to the sea, is at an angle so moderate, that almost throughout its entire length animal and vegetable life are existent, and are constantly resisting and neutralising all denudic action. This position we intend to establish by the phenomena of life as observed in the valley, on the mountain, plains and rocks, and on the margin and bed of the river and water-course. But before we invite attention to the facts and conditions of life, we must first enumerate and notice the agents of denudation. These are the atmospheric, chemical, igneous, and aqueous.

The Atmospheric. One of the first denudic agents enumerated by geological writers is wind. Now, by aerial action a "dune" or sandhill may be formed at the sea shore; straggling cottages and even villages may at times be reduced to shapeless ruin; but it does not follow that action of this sort will remove Skiddaw or Helvellyn by sweeping them into the sea. Atmospheric action may be powerful in the great Sahara, but it is comparatively powerless in the greater than Sahara, the plains, prairies, and table-lands which give existence and support to vegetable life in its manifold diversity and almost unlimited extent. Heat and cold are also in-

cluded in the denuding agency of the atmosphere. Cold, as exhibited in the phenomena of frost, ice, &c., is undoubtedly a powerful agent of change, but then change is not always equivalent to denudation in the proper sense. Frost may pulverise the soil, and thus make it finer and more minute, but this is not equivalent to removing it from the field where it is found; by this very process the soil is brought more easily under the influence of, and more readily enters into combination with vegetable life. The formation of ice in the crevice of the rock has no doubt been one, if not the sole agent in hurling from the pinnacles of the towering cliffs the large blocks of basalt now formed at their base, in the valley of the Tees. But though by descent from the pinnacles of the cliffs the basaltic blocks are nearer the river, the channel by which denuded material is conveyed seaward, yet in the embrace of the humble and friendly lichen, the boulder where it reposes, is more secure from the denuding action of the atmosphere, than it was on the height from which it has fallen, for there it was exposed to the influence of atmospheric chemistry. All boulders and other substances containing lime, iron, or other elements which have an affinity for the carbon and oxygen of the atmosphere are extremely liable to denudation, and neither the lichen nor any of the forms of vegetable life can neutralise their influence at that point, and under those conditions where elements having carbonic and oxygenic affinities predominate; and after chemical influence has divided and gravity separated the elements of the boulder, did not vegetation gain power by this disintegration of particles denuding influence would triumph. But the denuding and separating influence of chemical action on the heights of the cliff, is the very condition enabling vegetable life to secure at the base what it could not secure on the summit. True, it does not develop in the form of lichen only, for it has not merely to keep a rock intact, but a host of runaway particles to retake and keep in gentle and natural captivity: and this it can only do by forming a weir of "roots," and a barricade of "blades." This it with ease accomplishes, and laughs at the enemy above which taught them rebellion and vagrancy.

Chemical Agency, not atmospheric, but aqueous is also included among the agents of denudation. Its effects are manifested in the phenomena produced by mineral springs; and the formation of caverns. It is affirmed that by the chemical action of water rocks are decomposed, and great waste follows; existing caverns are referred to as evidence. We have no desire to under-estimate the action of the weakest agent in nature, nor would we ignore the slightest change that may be produced; but still we are at liberty to confess that much said and written concerning this mode of chemical action looks to us more like an ostentatious display of

chemical knowledge, and the addition of a few pages to "My book on Geology," than any sound contribution to our knowledge of cosmogony. And that our remarks may not seem devoid of reasonableness, though they may not appear very polite, we venture to ask,—

Firstly.—If caverns are formed at one part of a limestone rock by the chemical action of water, why not at another equally exposed to this mode of action? Is it not a fact, a thousand times repeated in nature, that though a spring of water issue from a cavern at one point in a strata, yet a little further on in the same strata, a stream of water of equal, if not greater volume, and more constant in its flow, issues where there is no cavern, and where the outlet is so small that the water springs rather than flows, the outlet being astonishingly less than the quantity of water sent forth? Now common sense is apt to conclude that if water act with a given power, and in a given form in one part of a strata of limestone, it will also operate with similar power, and in a similar form at another point of the same strata. Will the "Professor" be kind enough to explain the cause of the difference? For, making no pretensions to chemical knowledge, it is impossible for us to ascertain the chemical cause, and yet cause, chemical or of some other kind, there must be. And if not too impertinent, we would ask further, if it be thought impossible for a limestone at the time of its deposition to have been, by slight currents or other causes imperfectly stratified, or in other movements (slow and gradual, of course), to which the strata has been subjected since its deposition, may not its joints have been widened, and thus apertures and caverns formed independently of chemical agency? Or is it not within the limits of possibility that the cavern may have given existence, form, and direction to the stream, and not the stream existence to the cavern.

Secondly.—If water possessed the power of decomposition attributed to it, having operated so long, and the material existing so plentifully close at hand, for filling up our caverns with stalactite and stagmalite, would they not have been filled up long ago? For we cannot close our eyes to the fact that, if water is an excavator, it is also a filler-up; if a denuder, it is also a conservator; and thus in its operations tends to neutralise itself, and obliterate in time the vacuity it is said to have formed. If water can fill up one-eighth of an inch of the volume of a cavern in a given time, providing the supply of material is sufficient to meet the demand, can it not in time fill up the whole? Yes; and in perhaps a less period than philosophers dream of. One of the "savans" at the late meeting of the British Association at Dundee, is reported to have stated, in reference to the stagmalite found in one of the "bone caves" recently explored, that to form one-eighth of an inch

of it would probably require the lapse of thousands of years. What may be the doings of nature in "Kent's Hole," we cannot say; but one thing we know, her operations are more speedily accumulative in the lead mines of the county of Durham. In one old working which had been closed for about twenty years—and which was re-worked by the writer and others—the sides of an hazel-drift were completely covered with small but perfect crystals of spar, which of necessity could not be much less than the thickness above named. In another mine, in much about the same length of time, the sides and bottom of the drift were covered with stalactite incrustation, in many places inches thick; and when the workmen who re-visited this mine, walked along the floor of the drift, there was a crackling noise, such as may be heard when men walk upon ice scarcely thick enough to sustain their weight. These phenomena, and others of the same class, which may be observed in the workings of old mines, we would seriously submit to the notice of geologists; for not only have they to do with the point under discussion, but they have an important bearing upon the question of "bone caves" in general; forming, in our opinion, the most simple and direct, as well as the most accessible key required to unlock the door of entrance to these "caves," and exhibit their contents in the light of simple truth.

Thirdly.—If all the elements now in course of deposition by mineral springs were eliminated from the rocks, and deposited in the shape of marble for the artist, and material for the incrustation of "work-baskets" for the ladies, would this in any very serious degree alter the face of nature, or change its present proportions? If all the alum and iron were extracted from the shale bed where they are now deposited, would the shale be much different from what it is at present? If the sodium and magnesium were separated from the vertical veins and faults, from whence almost, if not exclusively, spa waters spring, would the hills in the vicinity be much more altered than are the hills of Weardale and Teesdale by the mining operations which have been going on in them for generations? It is all very well to refer to the doings of an agent constituted to remove an infinitesimal part of a whole, in so far as it is adapted to the removal of the part; but if, from the nature and circumstances of the agent it cannot possibly remove any more than that part, is it equally wise to speak of it removing the whole? And what is the utility of a multiplication of these agents, if, in the nature of things, this multiplication is limited, and if it is impossible for the highest power attainable to meet the demands of the case?

Volcanic action is also included among denuding agents. But as there is no active volcano in the district to which our observations have been limited, and as we purpose to close this series with

a paper on denudation in its relations to stratification, in which the heat of the past in its relations to the heat of the present will be considered ; we confine our remarks at present to one point—viz., the conservatism of volcanic action. The area to which our observations especially refer, is bounded by the Tynedale, or ninety fathom dyke on the north, by the great Burtreeford dyke (near which we live), and the great Pennine fault on the west ; and by the Teesdale and Cockfield dykes on the south. The whole of this area is broken up into a complete network, by mineral veins and faults of smaller magnitude, and these results are directly or indirectly attributed by geologists to volcanic agency. In our beautiful and secluded valley we now live in peace and security ; but what was the condition of this locality, and indeed of the whole carboniferous system at the close of the coal-bearing period ? This series of rocks may be found the wide world over, and is characterised by the same faults and dislocations. These breaks in regular arrangement originated amid confusion and disorder, indicating a state of things incompatible with the existence of highly organised animal life. Whence this confusion and destruction ? The god of heat, whose power on the globe has been diminishing for some time, was making another desperate effort to regain the dominion and influence he possessed in the times of old Cambria and Siluria. Whence the present security ? The power of heat was restrained by a new order of things. The God who ruled over the god of heat informed that subordinate potentate that there were other beings whom he desired to introduce into the sphere of existence, and that for their security and welfare it was necessary igneous action should be limited. The god of heat, as a power of metamorphic change and upheaval, had done well in the past ; but in the newly constituted order of things—or after the passing of the new reform bill—his intense action was not required ; yet as a mark of honour and respect for past services he was allowed to take his seat as a member of the oldest and most respected party in the house—the *Conservative*. And such is the character of this terrible personage at the present ; for though such upheavals as originated the Pennine fault and ninety fathom dyke are incompatible with the existence of highly organised beings, yet would we feel any more secure at present if it were announced that Etna, Vesuvius, and all their volcanic allies were forcibly shut up ? Those living in the immediate vicinity of the mountains may regard them as causes of *local* harm ; but the world at large considers them the conditions of general security. The “partial evil” becomes a “universal good.”

Water is the last among denudic agents that we shall notice ; and here from limits before imposed our observations must be confined to the influences of springs, burns, and rivers, as distinguished

from oceanic influence. The power of water as a denuding agent when considered in itself, or in conjunction with its allies, is unquestionably great. But the action of this agent, like the action of heat, is constantly meeting with counteraction; and in order to form a just and proper estimate of the extent of its doings on the present surface of the earth, we must deduct the action of its allies, and also make due allowance for the influences which limit, as well as for those which counteract, its operations. As an aid in forming this estimate and making this deduction we offer the following considerations,

Firstly.—We are of opinion that the influence of man as a denuder, and as an ally of water has not been duly estimated. For his deposits of mineral matter in the “Wear” and “Tees,” arising from sewage, engineering, mining, and manufacturing operations have been, and still are, enormous; and very considerably exceed—as far as the present operations of nature go—all deposits by purely aqueous influence in connection with the above named rivers. In fact the influence of man has almost shut up the avenues which lead to those regions where nature can be seen operating in her native purity. By his doings the streams are changed in their *nature*. The pure limpid water of the highlands is transformed into the muddy and disgusting slime which now flows past our large cities, and enters the sea at our estuaries and present river outlets. Now were it not for man the water, for at least two-thirds of the year, would be as pure at the mouth of a river as at its head, and life would flourish as vigorously near the outlet as it now does along the bed of the stream in the upland. At present, however, it is only in the higher parts of our rivers, above where the action of man commences, that we can find the lower forms of organic life under their natural conditions and in fulness of vigour; man by his doings not only changes the nature of the stream, but also destroys its *life*, especially the finer masses, larvæ and shell fish, which exist in great abundance in all pure streams.

The mining operations conducted within the “watersheds” of the “Wear” and “Tees” strikingly illustrate the influence of man in river *deposits*, another point to which we call special attention. These operations are carried on within the “watersheds” of both these rivers, but more extensively within that of the “Wear.” Throughout this district a large quantity of lead ore is raised annually, and dressed by the agency of water. The finer particles of sand which the water necessarily carries away are deposited, partially, in the river, filling up the crevices between the stones; while large quantities are deposited on both sides of the stream, and carted away to be used in the making of mortar for building purposes. In the “Tees” and its tributaries there is an observable

difference; for though mining operations are carried on more or less in all the upper parts of the valley, yet between the celebrated waterfalls of "High Force" and "Cauldron Snout," the deposits are not large, and by consequence there is a perceptible difference between the "Wear" and "Tees" in the upper reaches of their respective valleys. In the "Wear" all the crevices between the stones are filled up; while in the "Tees" they are empty. And as for the deposit of sand, the writer never observed where a single cart-load could be obtained, except once, and that was the result of a "hush" of water applied for the discovery of lead ore. From whence does the marked difference between these rivers arise, but from the action of man? Only let the operations of the mining engineer be either considerably circumscribed, or cease altogether in the "Wear valley," and then the deposits of its river—as far as mineral matter goes—would almost cease, or at least become similar to those of the "Tees." For though basalt is the prevailing strata over which the "Tees" flows in the upper part of its course, yet limestones, hazels, sandstones, and shales are found along its bed, the same as along the bed of the "Wear," which fact clearly points to man as the cause of the difference in their deposits. And we may just inquire in passing, that if the "Tees" in its higher regions has not yet filled up the crevices between the rocks in its bed even with the help of man, what would have been the amount of mineral matter contributed by its agency in the present processes of stratification if man had not lived along its banks? Will any of our "advanced" friends be kind enough to solve this problem for us?

The agency of man in relation to aqueous deposits necessarily alters the *form* of rivers. This becomes strikingly manifest by a comparison of the two rivers to which our observations specially refer. In consequence of the large deposits previously referred to, the form of the "Wear" is constantly changing. What was once a celebrated bathing-pool is now filled up; and what was an excellent pool for "trout" last year, is a mere stream this year. Change is the present characteristic of this river; but the same cannot be said of the "Tees." The writer has practised the "gentle art" in the "Tees" and its tributaries for at least five and forty years; and pools which in his boyhood were famed among lovers of the piscatorial art, are still celebrated for the excellent fishing they afford; no visible alteration having taken place in their form and character, and at one place even the level of a gravel bed in the river-course has not perceptibly altered for at least two generations. At the upper end of the "Holm-wath pool" there is a large stone which only appears above the surface of the water when the river is comparatively low. At the lower end the pool widens and spreads over an extensive gravel bed, which terminates in rather

an abrupt slope. But, notwithstanding the facilities for denudic action afforded by the nature of the gravel bed, and the sloping character of its lower end, no measurable denudation has taken place; for, taking the stone before referred to as exposed when the river is shallow as a datum by which to determine the level of the gravel bed, there does not appear to have been any perceptible variation for years. There is many a story told of the feats of angling which our fathers performed while standing upon this stone, and it is associated with similar exploits in the experience of living men, indicating that the elevation of the stone is now, relatively, to the level of the gravel bed, what it has been for at least two generations. And considering how liable to denudation gravel beds are, the considerations just submitted appear to us remarkably confirmative of a conclusion to which reason seems to direct us, even *a priori*, viz., that the bed of a river formed by a powerful flood, or floods, cannot be altered except by floods of greater power.

From the facts and considerations now furnished it will be seen that our demand for more attention being paid to the denudic action of man is not uncalled for. It is true Sir C. Lyell has devoted a chapter in his "Principles of Geology" to the "influence of man in modifying physical geography;" but his observations are confined rather to changes effected by man through the "felling of forests, agricultural operations," &c., and the influence of these changes upon the earth's surface, and on the temperature of the seasons, than to the action of man in those aqueous deposits which are said to be supplying material for present processes of stratification. But if the doings of the past are to be measured by the operations of the present, we must, if we would produce an accurate result, exclude the action of man. The deposition of the strata constituting the crust of the globe, took place before man was created; so that if the present has to be regarded as the true exposition of the past, it can only be so regarded, in so far as both are equal; therefore, when the agencies of the present are considered as explanatory of the agencies of the past, we demand that the denudic action of man be excluded. And with some persons this seems to be no easy matter. For in conversation and correspondence on the subject of these papers, we have been again and again favoured with facts advanced to prove the very contrary of their real import. The facts we don't question, but then they arise almost exclusively from the doings of man. Go in almost any direction we will, we come in contact with his operations, and the denudation which we have noticed in our rambles of observation, has been, either directly or indirectly, almost exclusively the effect of human agency in the form of sewage, mining, manufacturing, &c.

The deduction of human action from the denuding agencies at

present operating, is a point to which we attach considerable importance, for we are persuaded that the neglect of it has led to the propagation of many erroneous views, on one important point, viz., the mineral deposits of our rivers. These deposits are represented as being enormous ; and so they are in those districts where the population is great, and that population employed in mining ; but deduct the mineral matter supplied to our streams by man, and very little will remain. In the "Wear" and "Tees" the residue would be fractional, indeed infinitesimal.

Secondly.—We think there has not been sufficient care exercised in distinguishing between the mineral and vegetable deposits of rivers, and in allowing for the limited supply of the former and the almost unlimited supply of the latter. We are aware that investigations have been conducted, with a view to ascertain the relative quantities of mineral and vegetable deposits ; but they have been conducted in rivers where the operations of man were supplying part of the material of deposit, and, by consequence, the result has not been reliable. Investigation, to yield accurate results, must be conducted in those rivers, or in those parts of rivers where the action of man does not contribute in any appreciable degree to the matter deposited, and, under such conditions, we are bold to assert the mineral element in deposits will be found scant indeed, though the same region may be rich in the supply of vegetable deposit. For though we are disposed, from personal investigation to limit the mineral deposits of rivers, yet we do not limit the fact of deposits as a whole, these are comparatively large, and we allow the fact its full force ; but it must be remembered, that though the supply of mineral is limited, the supply of vegetable matter is almost unlimited. Every particle of mineral matter carried by a river to the sea, is so much extracted from the adjoining shore which cannot again be supplied by either river or atmosphere ; but it is not so in relation to vegetable matter. The great quantity of vegetable matter carried down by a river cannot be accepted as evidence of real denudation in any neighbourhood through which the river flows, indeed it is evidence of just the contrary, for an abundant deposit of vegetable matter by a river indicates that the region through which it flows is richly productive, and that the surface waste thus occasioned is readily and regularly replenished. Three summers since there was a lengthened draught in the western part of the county of Durham, and in the autumn every pool and small stream on the hills was filled with vegetable accumulations, and it was commonly remarked that a flood was necessary to cleanse and renovate the streams. The flood came, and the water of "Wear" was not only filthy to look upon but emitted an offensive smell. Now, to many observers this flood might be considered as demonstrative that the hills were being

really reduced in bulk and their contents carried seaward, but it demonstrated nothing of the kind, for the fact of vegetable life in the stream indicates the conservative power of nature; and the flood simply showed how nature acted the part of scavenger, in order that she might renew and perpetuate her conservative influence—for the moment the cleansing work ceased, the work of renewal began. And what, in relation to the subject under consideration, common observation affirms to be true in northern climes, receives ample confirmation from what takes place in regions more favourable to the development of vegetable life. There has been much said and written concerning the deposits of the Mississippi, but what are these deposits when compared with the productiveness of the valley through which the river flows? For though it annually conveys seaward immense quantities of matter in the form of trees, roots, &c., yet these are small when compared with the yearly supply of vegetation to which the warmth, moisture, carbon, and other atmospheric elements contribute—a supply which will never fail as long as the present condition of things exists. Instead of the Mississippi denuding and removing seaward the hills and knolls along its course, these, as far as a pure state of nature goes, are accumulating. We are aware that Sir C. Lyell denies the accumulative power of vegetable life on the surface of the globe, a denial which common observation meets with a counter-denial; but allowing that this objection against the accumulative power of vegetable life is valid, even Sir Charles must allow that the accumulation annually taking place in the Mississippi valley is at least equal to the denuding action of the river. If, in investigating the present action of denuding agents, those so engaged would only deduct the vegetable matter supplied to our rivers from the mineral matter, and not forget that vegetation is accumulative, and will be ever renewed, or at least sufficiently renewed to meet the waste occasioned by river action, their opinion, if not entirely changed, might at least be slightly modified respecting the extent and eventual result of denudic agency.

Thirdly.—To us there does not appear to have been sufficient consideration given to the amount of denudation that must necessarily have taken place at the commencement of the present geological era, when existing continents first emerged from the sea, and before they were clothed with vegetation. At that time the *debris* on the surface must have been profuse; and, in consequence of the abundant moisture held by the atmosphere, the rains torrential in character. The absence of vegetation would afford a favourable condition for the action of water upon the loose material so plentifully covering the land, and the deposits of rivers would, consequently, be much greater than at present—the deposits of the first century probably far exceeding those of the

following ten. And it seems not unlikely that the greater part of our deltas, about which so much is said, and which are measured by the action of present agencies, were deposited during the earliest part of the current geological epoch. Any person who has observed the form of valleys cannot but have remarked that, generally, they are valleys within valleys; the minor valleys being in immediate connection with the streams, and apparently the result of their action. Now this result, we are of opinion, was in great part accomplished between the elevation of the land and the subsequent development of its vegetable covering. The powerful action of denuding agencies, where vegetation is wanting, is amply stated by Sir Charles Lyell in the following quotation from his *Principles of Geology*, vol. iii., p. 251, ed. sixth:—"In the upper Val d'Arno in Tuscany, when the ancient forest laws were abolished by the Grand Duke Joseph, during the last century, a considerable tract of surface in the Cassertina was denuded (by the cutting of the woods), and immediately the quantity of sand and soil washed down into the Arno increased enormously. Frisi, alluding to such occurrences, observes that, as soon as the bushes and plants were removed, the waters flowed off more rapidly, and, in the manner of floods, swept away the vegetable soil." Thus the consideration, which we are of opinion has either been entirely overlooked, or very much under-estimated, is shown by Sir Charles himself to be of some importance. And if, as is probable, the period of the emergence of the land from the sea, and the development of vegetable life in anything like fulness of vigour, was longer than we commonly suppose, the importance of the point under consideration is greatly enhanced. Whether the continents emerged rapidly or slowly does not seriously affect the question; perhaps a gradual emergence might, under the conditions supposed, be more favourable to the action of denuding agencies, as the abundant moisture and heavy rainfall would be protractive through a more lengthened period, while the hardier forms of vegetable life which now act the part of conservators would be longer in establishing themselves as the guardians of the rock and the soil.

Fourthly.—We are of opinion that there has not been sufficient attention paid in geological speculation to the different lines of inclination in the flowing of a river. Generally, denudation is represented as equal along the whole line; while it is easily seen that, in the deeper and more level parts of a river, there cannot be denudation at all. In the neighbourhood of river outlets, and sometimes for a considerable distance from the sea, the land is comparatively level, and here, though rivers may be conveyors and depositors, it is not possible for them to be denuders. And the corresponding feature in the higher region through which a river

flows is equally adverse of denudic action, and its deeper and more level parts, instead of being scenes of denudation, furnish conditions under which vegetable and animal life not only exist, but accumulate and fortify themselves against the influence of any denuding agency. It is on the line of steep inclination, or at the point of abruptness, that denudic action must be sought and found in a river, if it is to be found at all. And here, indeed, we do find it; but though found, and its force admitted, yet the fullest admission that we can possibly make in harmony with known facts is, that it removes abruptnesses, and equalises the line of inclination. But if the line of inclination in rivers is so moderate that vegetable and animal life can exist on their banks, and beneath their waters, neutralising the influence of denudation, then the admission we have made is of no service to modern geologists, in their attempts to demonstrate that the agents of denudation at present existing among our mountains will eventually remove them seaward.

The considerations contained in this paper we submit to the candid reflection of those who are truth-seekers in geology; and in conclusion offer a remark or two on water as a *time measurer*. We are furnished with what is called the ratio of annual deposit by a river, and also with the supposed thickness of the entire deposit; now, by the so-called rate of annual deposit it is determined how long it must have taken for the whole to be deposited. Concerning these assumptions we have a question or two to ask. Which year must be fixed upon as the model year by which to determine the rate of annual deposits? Or must this annual ratio be ascertained by a calculation of average based upon an induction of facts extending over several years? And how long ought this period of careful observation to be? Does it not frequently happen that the vegetable and mineral deposits of one year double the deposits of the preceding year? And has it not in some instances occurred that the deposits of one year have even exceeded the deposits of the previous thirty years? The stream upon the banks of which we live, some thirty years ago effected greater results in three hours than it has effected from that date to the present time. Now if the model year of deposit can be ascertained, or the exact mean evolved, that will apply to the three hours as well as to the thirty years. We have no objection to water being used as a time measurer, but until these fundamental data are established, we repudiate that philosophy which seeks to establish the *exact* from the *approximate*—the *definite* from the *indefinite*.

G. RACE.

POSTSCRIPT.

Just as we had concluded the foregoing article, the January number of *Good Words* was laid on our table, containing a paper

on "Caverns and their Contents," by Archibald Geikie. In this paper the formation of caves is almost solely attributed to the corrosive action of water, and the disintegrating and transforming influence of this agent is represented as all but unlimited. Perhaps a few remarks on Mr. Geikie's theory as it relates to the positions we advance in the previous pages may not be out of place.

Mr. Geikie assumes that water has been almost the sole agent employed in the formation of caverns. By its percolation and corrosive action the immense cavities found in the limestone strata have been gradually hollowed out. Now we meet this assumption by reiterating the inquiry previously made. If water thus acts erosively at one point in a strata why not at another point in the same strata where the circumstances are equal, if not more favourable? Now we are of opinion, as intimated in the previous pages, that many of the caverns attributed to the action of water, have resulted from aqueous agency; but not by gradual corrosion as maintained in modern geological theory, but by oceanic currents at the time the strata were deposited, else by marine agency subsequent to deposition, and previous to the elevation of the strata to the altitude at which they are now found. In many instances, owing to the present and peculiar positions of caverns, it is not possible that water can have had anything to do with their formation within the present geological epoch. In a large cavern in Weardale the writer found the shell of a large *Producta* adhering to the rock at the side of the cave, evidently still in the position it had occupied when raised from the bed of the ocean. In the course of mining operations conducted not far from where the writer lives, the workmen cut into a large cavity filled with stones of considerable size, perfectly rounded; now this process of rounding must have taken place when the district was exposed to oceanic influence, and these stones used for what Mr. Geikie calls "sea-artillery." Facts like these furnish the strongest presumptive evidence that caverns have been formed not by the percolation and erosion of water, but by oceanic influence during some period of the far past. Mr. Geikie expatiates largely on the solvent power of water when operating on calcareous rocks, and without sufficient guardedness of statement refers to its action upon other rocks, as though it were in both cases equal; whereas the solvent power of water does not act upon the uncalcareous rocks with an intensity anything like equal to what it does on rocks containing lime.

Another objection we take to Mr. Geikie's theory is that, while attributing much to the action of the springs, he is not sufficiently discriminative, but appears to regard that action equal, or at least nearly so, in all cases. Now there is considerable difference in the action of springs, even where they are connected with the same strata, and situated in the same district, and there will be some

difficulty experienced in determining which shall be taken as the measure of the rest. The selection of the Bath springs for special reference, is not very fortunate, for high authorities in geology are of opinion that these and similar springs are connected with volcanic agency, and from this source they may not only obtain their heat, but also much, if not all, the mineral matter they contain; showing that a wide distinction ought to be made between all spa waters and common springs. For the spas are invariably connected with dislocations and disturbances caused by thermal action from beneath, and ought not to be selected as the measure of mineral deposits by the action of springs, as the matter they contain is in all probability due to the agency of subterranean heat. And the obtrusion of matter from beneath into these eternal waters, proves nothing respecting the corrosive action of water, either on the surface or in the course through which these waters reach the surface; but shows rather that instead of being denuders, the waters of these springs are merely bringers-up. To this fact we invite special attention, for its recognition in relation to stratification is the object we desire to secure by this series of papers. For we are convinced that in all the older series of strata, with the exception of a few local conglomerates which denudation has had an influence in forming, the matter which not only constitutes our basalts, and other so called igneous rock, but also the matter constituting our hazels, sandstones and shales, has been cast up from beneath, in the form of sublimated matter, volcanic mud, or mineral solution held in water; else derived from the ocean through the influence of organic life, electricity, or galvanic agency.

We may just express our obligation to Mr. Geikie for his observations on the action of water in the filling up of caverns, a circumstance which he allows has frequently occurred, thus showing that aqueous agency often neutralises any denudic work it may perform. Mr. Geikie's observations also furnish remarkable testimony in favour of the conservative power of life. In his remarks on marine caves he states that it is not at the mouth of the cavern, but at its extreme limit where we must look for the denudic action of the sea; here aided by immense stones which it uses as a sort of artillery, the sea wears away the rock. In passing it may be remarked that this action will exhaust itself as the caverns extend and narrow, but its wildest surge is powerless to dislodge the barnacles, sea-weeds, &c., which have taken possession of the entrance to the cave.

G. R.

ART. VII.—THE CONNECTIONS OF THE SCIENCES.

COULD a person be found whose knowledge of all the sciences was so complete that he could trace and traverse their several boundaries, and mark where each impinges upon, is connected with, and is limited by, the others, then we might expect the elaboration of a new science—one treating of all sciences, not dealing with the details of each in a separate sense, but treating of the connection existing between them, and their common fundamental laws, which constitute the unity of the universe.

But as the human eye can only see a portion of any body, in whatever form presented to it, and only sees objects within a limited sphere, so the mind is only fitted, generally speaking, to range vigorously over a limited extent of knowledge. And where even strength of mind and versatility of genius are given to any one individual, yet the period of human life, between infantile ignorance and the weakness of old age, or the darkness of death, is so short, that even such are shut out from a very much wider range of thought than the less gifted explorers of the arcana of science.

Still the possibility of such a science is not altogether precluded by such considerations; in fact, no single science has been originated and built up in the lifetime of any single scientist; but one has lighted the taper, another cherished the flame, a successor has revived and augmented the light and handed it onward, as the torch-racers among the ancients passed on from one to another the lighted brand:—

“OI LAMPADIA EKONTES, DIADOSOUSIN ALLELOIS.”

The nature and office of such a science would perhaps be best defined by the word Pantology.

We may here observe that this new department of human knowledge has already been partly projected; the nearest approach to a definition of the project is given by Dr. Chalmers in the introduction to his *Institutes of Theology*, under the head of Preliminary Metaphysics. A cursory definition and explication is there given, which differs only in a slight degree from the system we have just endeavoured to map out, and which we purpose further to illustrate; the points of difference we will explain further on. The following quotation from Dr. Chalmers gives in substance his view of the project: “We should, therefore, regard it as a better adjustment, a more convenient distribution of the objects of human thought, if we should adopt, as the strict definition of metaphysics, what it

is often called—not the first philosophy, for besides not being in all respects true, this would not serve the purposes of a definition so well as another ascription which has been given to it—the Science of Sciences. We confess our preference for such a definition to any of the former ones. Each science sits as arbiter on its own proper objects—its office being to ascertain and to record the specific characters of every distinct individual, as well as the similarities and differences which obtain amongst them. Now the proper objects of the metaphysical science are distinct from the objects of any, or of all of them; for, in truth, the proper objects of metaphysics are the sciences themselves. It, as being the *scientia scientiarum*, sits as arbiter over all the sciences, and its office is to assign the peculiarities by which each differs from the rest, and the generalities in which two or more of them agree; rising to higher and higher generalisations, in proportion to the number of sciences which are under survey and comparison at the time. Should we ever be able to arrive at the one generalisation which belongs to them all, we shall then have reached the loftiest possible abstraction, the point or summit of highest transcendentalism.”

Such is the general outline mapped out by Dr. Chalmers, and beyond which he does not advance any further in the way of explanation, or amplification. We will now venture to note the points of difference between this and our proposed method.

1. Instead of “the peculiarities by which each science differs from the rest, and the generalities by which two or more of them agree,” we propose to have to do with the general agreement or harmony of the sciences, and, as far as our limits will allow, to expound and illustrate some of the more obvious and generally interesting examples of such agreement.

2. And not only this of two or three provinces of science, but, at least by implication, if not now by full exposition, the universal harmony of all the sciences.

3. We also fear that the general use of the word metaphysics as the title of this system might be productive of no small confusion, having been so much used in connection with the physics of the mind, or the facts and laws of mental physiology; which latter, of course, is as distinct a province of science as any other. We, therefore, on account of the points of variance just specified, feel justified in advocating an entirely distinct term, such as that previously named, Pantology; which also, we think, carries within it an approximate definition of the nature of the department of science which it is intended to denominate, and which may still be looked upon as one of the outpost stations in the territory of human knowledge.

The leading principle which seems to have been inculcated in the

earlier schools of philosophy, especially amongst the Greeks, was that of the unity of the universe. The prominence given to this idea would, we suppose, be induced by their limited research, and consequent imperfect knowledge of physical science more especially. Allied with this, too, were their false conceptions of the Divine Being. They held that there was only one real existence in the universe, and that all things else were but the various modes of manifestation of the one being who existed in all things. This was perhaps the earliest form of Pantheism.

Such a doctrine, whilst seriously in error from a theological point of view, yet contains a bright glimmer of the true light, in the province of physical science.

This theory, when transformed from the sphere of theology to the domain of physical science, is, in the main, true and acceptable; that is, though in the natural world there are many laws, yet they form a *unity*; though there are many and diversified operations, yet they are all the ramified developments of *one great working power*, and there is a hidden resemblance and fundamental identity in all the known laws of nature.

The names of the elements used by the ancient scientists were simple enough from their paucity, and of course this, as we have already hinted, was in accordance with their slight advance in research within the departments of physical science. Air, earth, fire and water, as understood by ancient philosophy, like so many magic boxes of inexhaustible capacity, have been opened by modern science, and found to contain wonders within wonders—mysteries of mysteries; yea, even so much as seems ever to elude final comprehension or elucidation, though subject to illimitable research.

The explorations of modern thought and observation have necessarily tended to multiplicity of scientific departments. Instead of *air*, we have the various gases of which it is composed, namely,—oxygen, nitrogen, carbonic acid gas, nitric acid gas, ammonia, iodine, and hydrogen; in the place of *earth*, we have alkalies, earths, metallic bases; and so with the other once supposed elementary substances.

This development and ramification of science has had a decentralising tendency in reference to theology; in fact, has led to materialism. We are inclined to the belief that this is the true key to the materialistic tendency of the study of physical science. Just as, in a political sense, decentralisation results in a decrease of the primitive reverence for the monarchical government, or a certain kind of independence which seems to betoken the same, so the extension of the boundaries of science, which may be said to be analogous to decentralisation, has resulted in a kind of materialism, which is manifested in a partial or entire ignoring of the

monarchical authority of the Universe, "the God who created and upholdeth all things."

In this present treatise we wish to reverse this process, to bring back the unity of creation; that is, through the many powers, principles, and laws of nature, to go to one central or dominant point. But, in order to vivid expression of our meaning, we must indulge freely in analogical and metaphorical speech: to take, then, the words of a musician, we are seeking the key-note of the universe and of the phenomena of the natural world; or, as a painter might express it, we are seeking the dominant colour or prevailing tone of nature. From multiplicity and diversity we wish to come back to unity; from provincialism in science we wish to be conducted to metropolitanism; from the outer courts of the great temple of the universe we devoutly wish, with reverence, to enter the inner court, the holiest of all, the *sanctum sanctorum*, and thus to acknowledge, even with primitive man, the existence of a central power, the Divine originator and king of the universe, "God over all, blessed for evermore."

In illustration of the foregoing train of thought, we will suppose a mechanical workman, engaged entirely in one section of an extensive series of workshops, and, for a lifetime, never seeing further into the general operations of the establishment than the single department or machine at which he is working. Above his head revolves the shaft or wheel which supplies his machine with motive power, but he never looks further, or inquires into the origin of its motion. By a little stretch of imagination we can conceive that man questioning the existence of a primary motive power, which, entirely beyond his observation, exists elsewhere in that same manufactory; he may even be so contracted in his notions as to think his own particular wheel or machine has within itself the power of motion, which he has been accustomed to see it developing from day to day. How great, then, would be his astonishment when, taken through the various departments of the manufactory, he sees there are scores of machines which seem to move just as his own! And when taken to the engine room where the primary power is at work, and told that in this single piece of mechanism originates all the power and motion which he has seen, his notions would be greatly changed, and of course his conceptions of the general working of the manufactory enlarged and corrected.

In like manner the student in any one department of science is in danger of being similarly narrowed in his notions; in fact, is liable to drift into naturalism or materialism in his theological views; and we would propose, as the true corrective to such a tendency, that of the illustration just given. Let him go out from his own more immediate province, let him scan the universe and

note the uniformity which subsists even in the midst of the most extensive diversity, and he will then be in a fair way to be divested of his false conceptions of the operations of nature, and of the laws by which they are regulated. The double illusion fallen into by those who hold the opinions of naturalism by this means would be dispelled. They represent the natural laws, not as mere modes of the Divine operation, but as something of themselves independent, and as having a separate existence; and, further, because things occur in the shape of natural phenomena, according to certain fixed and invariable laws, that therefore the Divine Being is not really the agent. But let such come forth with us into the wider field or up to a higher standpoint, and by a larger survey view the general working of the universe, and we opine such opinions will be corrected.

We may now proceed to the illustration of the subject:—

We begin with acoustics, one of the physical sciences, that which treats of sound; its cause—the impact of one body upon another and the consequent vibration—and the laws which regulate vibrations determining the nature of all sounds. If we call up the musician, who is the representative man in this department of science, his exposition may be something like the following, viz.:—Sound is produced by the vibration of bodies, and that vibration is caused by one body striking upon or against another; this vibration is then communicated to the surrounding air, or other medium of communication, and thence to the ear of the listener, the nerve of which is so beautifully prepared to receive the slightest vibration; and thus sound is, on the one hand, caused, and on the other hand received, by our organs, and transmitted to the percipient intelligence.

The laws of the vibration of cords, and, consequently, of the sounds they produce, have been finally determined by Lagrange, and remain now much the same as he left them. They are in substance as follow, viz.:—

1st.—The number of vibrations in a cord is in inverse proportion to its length, all other circumstances remaining the same. For example, if we have two strings of, say catgut, of equal quality and thickness, stretched by the same force, and one of them double the length of the other, and if these two cords are made to vibrate by equal forces similarly applied, the first would vibrate only one-half as often as the second.

2nd.—Two cords of equal quality and length, but one of them stretched by twice the force or tension of the other, the difference of vibrations would be in the proportion of the square roots of the tension of the cords.

3rd.—The number of vibrations of two cords are in inverse proportion of the diameter of the strings. Example:—a cord one-

tenth of an inch in diameter would vibrate only half as often in the same conditions as one one-twentieth of an inch.

4th.—The number of vibrations in cords of different materials is inversely proportional to the square roots of their respective densities. A cord of copper, for example, would vibrate one-third as often as a cord of catgut in similar circumstances as to length, thickness, &c., since the density of the copper is about nine times that of the catgut.

Let it also further be noted that the height or shrillness of the sound produced is in proportion to the number of the vibrations of the body producing the sound, and, therefore, high or shrill notes are always produced by, 1st. short strings or cords; or 2nd. by cords tightly stretched; or, 3rd. by thin strings; or, 4th. by hard or dense material. Thus, in the pianoforte we have short and thin wires for the higher notes, and longer and thicker for the lower or bass tones; the same in the harp, violin, and all stringed instruments, and in the organ the smaller pipes give the higher notes, whilst the depths of the bass are produced by wide-mouthed pipes of great length, and, also, we believe, of a much softer material.

With these few principles of acoustics let us take the musician into another province of science, say into that of general physiology.

Here, instead of pipes and reeds as instruments for producing sounds, we have larynxes, or windpipes of the different animals, and, as before, the same variations of conditions produce exactly similar effects of sound. The smaller birds, such as the wren, nightingale, and others, with their narrow and short throats, warble slender and shrill sounds, whilst the larger animals, such as the ox and elephant, with their more capacious and lengthened windpipes, bellow out deep bass notes.

So that by whatever means the particular melody of each individual bird may have been decided, or the cries of the different animals fixed, the *pitch* of their tunes, at least, has invariably been defined for them by the very constitution of their bodies.

There is a harmony in the animal creation, even in a strict musical sense; not only melody, but concord of sounds. By a little liberty to imagination, we fancy a thorough master of the musical art forming a passable choir even out of the brute creation: his basses a few of the beasts of the forest, his altos some of the feathered warblers, with their flute-like voices, and the intermediates, those members of the animal kingdom with voices fitted for the medium notes of the musical scale. It might be objected that in such a "Harmonic Union" the social discord would outweigh the musical harmony; well, it might be so. Still, in quitting the subject, we have to reflect that some human harmonic societies are not free from that kind of discord!

Inanimate nature, too, is full of illustrations of this law of harmony. The dripping of the crystal drops of some mountain spring upon its rocky bed, the purling of the brook among its pebbles, the rushing of the torrent, the leaping of the tiny cascade, the lashing of the waterfall, the rippling of the waves of the lakelet, and the hoarse roar of the ocean when stirred to anger, all these are natural varieties of the musical scale, and blending their multitudinous sounds, they rise up together into the ear of the omniscient and omnipresent Creator, as one continual anthem of praise, the *Te Deum laudamus* of universal nature. "Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise." "Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord."

During a recent tour amongst the mountains and dales of Westmorland we were overtaken by a sudden storm; but reaching the cover of our hostelry in time, we had the pleasurable opportunity of watching the full play of one of those thunder-storms peculiar to mountainous districts, and which illustrate the proverb, "Sudden blast, soon o'erpast." It began magnificently; reminding us of the performance of one of the masterpieces of musical composition. First there was a dead stillness. Then slowly and majestically passed up from the west a strong breeze, bending the trees, and shortly rushing across the dale with a deafening roar, and sweeping through the forest, compelled every tree to bend in acknowledgement of its power. Down then came the rain, first in light patter, then heavier and faster; the thunder roared from hill to mountain, like two contending armies on the mountain tops discharging all their artillery at once; the lightning flashes seemed to extend from above the tops of the mountains to their base. Presently out shone the sun brightly again, and the face of nature seemed as if bathed in tears, and yet doubly beautiful. We had a sense of great enjoyment of the scene, which was such as the great orchestra of the wild elements alone can render; we set it down as a specimen of the martial music of nature; still as harmonious and delightful as any of her pastoral airs and symphonies.

If Handel or Hadyn received thus from nature those principles of harmonious arrangement which they have so wonderfully rendered in their great works of art, then we have a key to their universal acceptance; at all events, those great masters in music, and the most powerful orators as well, have arrived at the same desired end, if not in this particular way, by some more laborious path of their own.

The foregoing exposition and illustrations of Pantology, which

might be extended into other departments of science, should be added to the now vast accumulation of confirmatory evidence of the existence of one supreme intelligence, originating and arranging the various parts of the universe according to one plan; and, fresh from the consideration of these occult principles in this almost uncultivated field of research, we are inclined to use the words of one of the interlocuters, in the book of Job, "There is a path which no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it." Though there are yet many paths in scientific investigation untrodden by even the most lion-hearted pioneer, and many lofty peaks of fact and phenomena which even the vulture eye of the keenest observer has not descried, yet we can believe that even there God hath been, and is; and whoever shall venture upon those unknown paths and climb those lofty heights, shall assuredly see the footprints of the great Creator, and be rewarded with that transcendant satisfaction which invariably results from insight into the mysteries of the universe.

T. P.



ART VIII.—PORSON.

AN interest attaches to the name of Porson of a peculiar and, in one sense, historical nature. He was the last specimen of a class. We see in Porson the scholar pure and simple, unadulterated by any admixture of the schoolmaster, the conventional man of letters, or the hack bookseller's translator. We think of him with the same kind of wonder as of the last wolf killed in Scotland, or the last highwayman hanged at Tyburn. He was one of that old race to whom Greek and Latin were the world. He asked for nothing but a little bread and a certain amount of sack, and then to be allowed to pass his existence in the contemplation of classical literature. Of money he was utterly careless; and by that we do not mean that he was improvident, but that his wants were really very few. To the pomps and vanities of the world he was unfeignedly indifferent. He never felt the ambition which agitated Parr, of driving his own coach-and-four. His clothes were so shabby that the very waiters at hotels refused him entrance.

His chambers were garrets. And his chief drink, when he had to pay for it himself, was beer. Nor is there the slightest evidence on record to show that he repined at these circumstances. On the contrary, though he had less money than is now thought sufficient for a junior usher, he did not even spend that. From 1782 to 1792 he had nothing but his fellowship, which was only £100 a year. From 1792 to 1806 he had only an annuity of the same amount, £40 a year from his professorship, and such small sums as he obtained from the booksellers, which could not have raised his income to more than £200 a year. And it was only during the last year and a half of his life that this amount was doubled by his appointment at the London Institution. Yet he left behind him nearly a thousand pounds in money, and two thousand pounds' worth of books. It is clear, therefore, that, as far as money is concerned, Porson was perfectly at his ease. He did not seek to enrich himself by his learning, or he might certainly have done so without difficulty. He would not barter his independence for the wealthy slavery of a schoolmaster. He did not even attempt to fill his pockets by the practice of journalism, a profession for which his nervous and sarcastic English style especially fitted him. He would not sully the purity of the scholar's gown by any such devices as these. He asked only that the world would let him live, and in return he would give the world some ideas about Euripides, and some information on the Greek iambic. It is this unconscious trueness to his vocation, this unity of purpose and of work throughout his life, which makes Porson so interesting a study. This it is which surrounds him with a certain amount of real dignity as he lies drunk in the gutter, or cries over his second bottle of sherry, narrating how he lost his fellowship. There is a nobleness about the love of learning for its own sake which redeems a multitude of faults. And there is a singularity in the adoption of scholarship as a profession which adds interest to the most uneventful career. These two attractive qualities are united in the life of Porson.

Porson, when a young man, was eminently handsome, and nearly six feet in height; but he cultivated these natural gifts very little, and was seldom dressed to advantage. The portrait prefixed to his life by Watson, engraved from a picture by Hoppner, represents him as a young man, with his hair combed straight over his forehead, and a heavy, not to say clownish, expression of face. The best likeness of him is said to be a plaster bust, taken immediately after his death, of which an engraving is prefixed to the *Adversaria*. His hair has here the same arrangement as in the portrait, and the countenance has at once a more animated and a more thoughtful expression than in the painting. The nose is long and aquiline, the cheek-bone high, and the mouth and chin slightly receding.

The face is decidedly that of a man of genius. But we cannot say that in either of the two likenesses the general expression is agreeable. Later in life, indeed, he seems to have become a sad spectacle. His face was described by an old acquaintance, who met him in 1807, as "fiery and volcanic;" his nose, on which he had a perpetual "efflorescence," was covered with black patches; his clothes were so shabby, and his linen so dirty, that the waiter at a West-end hotel, where he was invited to dine, refused him admittance. But he seems for a long time to have been acceptable in general society, in spite of his late hours and fearful irregularities. Anecdotes are recorded of him which show that he had high animal spirits; and he is said once, for a wager, to have carried a young lady round the room in his teeth. His conversation, however, after a certain period of the evening, was not always fit for ladies. Rogers once took him to a party where there were several women of fashion present, who were anxious to hear him talk. The Professor, who hated being made a lion, selected for his theme the songs of Vauxhall, and at last, we are told, "talked so oddly," that all the women retreated except the famous Lady Crewe, who was not to be frightened by any man. After this, says Rogers, "I brought him home as far as Piccadilly, where I am sorry to say I left him sick in the middle of the street." Sometimes he would regale a large party by reciting long passages of Homer in the original. But this probably was not done, as some writers imagine, for the purpose of creating wonder, but simply because the Professor would only give out what happened to be in his mind at the moment.

At those houses where he was on intimate terms, an understanding had been come to with him that he was always to go away at eleven. Porson accepted the arrangement in perfect good faith, and invariably required that it should be carried out to the letter; for "though he never attempted to exceed the hour limited, he would never stir before," and he warmly resented any attempt to make him. At one house only was his time extended to twelve: this was Bennet Langton's, who was perhaps, says Mr. Watson, corrupted by the example of Dr. Johnson. There were of course houses in which the Professor, so to speak, took the bit between his teeth, and did exactly as he pleased. Horne Tooke's was one of these, as the following story illustrates:--

"Horne Tooke once asked Porson to dine with him in Richmond Buildings; and, as he knew that Porson *had not been in bed for the three preceding nights*, he expected to get rid of him at an early hour. Porson, however, kept Tooke up the whole night; and in the morning the latter, in perfect despair, said, 'Mr. Porson, I am engaged to meet a friend at breakfast at a coffee-house in Leicester Square.' 'Oh,' replied Porson, 'I will go with you;' and

he accordingly did so. Soon after they had reached the coffee-house, Tooke contrived to slip out, and, running home, ordered his servant not to let Mr. Porson in, even if he should attempt to batter down the door. 'A man,' observed Tooke, 'who could sit up four nights successively, could sit up forty.'

As soon as Porson had been "turned out of doors like a dog," which was his favourite expression when he received the slightest hint to move, even if it was one o'clock in the morning, he used generally to adjourn to the Cider Cellars, where he was completely king of his company. "Dick," said one of these companions, "can beat us all; he can drink all night and spout all day." From the Cider Cellars he got home as he could to Essex Court, where he had chambers over the late Mr. Baron Gurney, whose slumbers were a good deal disturbed by the habits of his learned neighbour. On one occasion he was awakened by a tremendous thump upon the floor over-head. Porson, it turned out, had come home drunk, and had tumbled down in his room and put out his candle; for Gurney soon after heard him fumbling at the staircase-lamp, and cursing the nature of things, which made him see two flames instead of one. When we consider that this was the mode of life he pursued from week's end to week's end, we shall rather wonder that he wrote so much than that he did not write more.

Porson's drinking excesses were such as would not be tolerated in decent society now-a-days. But the most remarkable feature in his love of liquor was, that he would drink any thing. Port-wine, indeed, was his favourite beverage. But in default of this he would take whatever he could lay his hands on. He has been known to swallow a bottle of spirits of wine, an embrocation, and, when nothing better was forthcoming, he would even drench himself with water. He would sometimes take part in a contest of drinking; and once, having threatened after dinner to "kick and cuff" his host, Horne Tooke, the latter proposed to settle the affair by drinking: the weapons to be quarts of brandy. When the second bottle was half finished, Porson fell under the table. The conqueror drank another glass to the speedy recovery of his antagonist, and having given instructions to his servants to take great care of the Professor, walked upstairs to tea as if nothing had occurred. Tooke, however, feared Porson in conversation, because he would often remain silent for a long time, and then "pounce upon him with his terrible memory." In 1798 Parr writes to Dr. Burney, who had recommended that Porson's opinion should be taken on some classical question, "Porson shall do it—and he will do it. I know his terms when he bargains with me: two bottles instead of one, six pipes instead of two, burgundy instead of claret, liberty to sit till five in the morning instead of sneaking into

bed at one—these are his terms.” At breakfast he preferred porter, and frequently ate bread and cheese; a circumstance which shows him to have had a truly heroic constitution. What degenerate toper of the present day could drink a bottle of brandy overnight, and find stomach for such viands the next morning? He took his porter at breakfast as copiously as Johnson took his tea. At Eton he once kept Mrs. Goodall at the breakfast-table during the whole of Sunday morning; and when the Doctor returned from church, he found the sixth pot of porter being just carried into his house. What, after all, were Mrs. Thrale’s complacencies to Johnson compared with the courtesy of this Christian woman to the Professor? In his eating Porson was very easily satisfied.

“He went once to the Bodleian to collate a manuscript, and, as the work would occupy him several days, Routh, the President of Magdalen, who was leaving home for the long vacation, said to him at his departure, ‘Make my house your home, Mr. Porson, during my absence; for my servants will have orders to be quite at your command, and to procure you whatever you please.’ When he returned, he asked for the account of what the Professor had had during his stay. The servant brought the bill, and the Doctor, glancing at it, observed a fowl entered in it every day. ‘What!’ said he, ‘did you provide for Mr. Porson no better than this, but oblige him to dine every day on fowl?’ ‘No, sir,’ replied the servant; ‘but we asked the gentleman the first day what he would have for dinner, and, as he did not seem to know very well what to order, we suggested a fowl. When we went to him about dinner any day afterwards, he always said, “The same as yesterday,” and this was the only answer we could get from him.”

His death took place in the month of September 1808. In the early part of the year his memory had begun to fail; and later in the year symptoms of intermittent fever appeared. In September he complained of being quite out of order, and feeling as if he had the ague. On the morning of Monday, the 19th of that month, he left the Institution to call on his brother-in-law, Mr. Perry, in the Strand, and reached his house about half-past one, but, not finding him at home, proceeded along the Strand to Charing Cross, and at the corner of Northumberland Street was seized with an apoplectic fit which deprived him of speech and of the power of motion.

As none of those who gathered round Porson, when he fell senseless, knew who he was, and as nothing was found upon him to indicate his residence, he was conveyed to the workhouse in Castle Street, St. Martin’s Lane, where medical assistance was immediately given, and he was partially restored to consciousness. But as he was still unable to speak, and was unknown there also, it was

thought proper to insert an advertisement, describing his person, in the public papers, that his friends might be apprised of his condition. On the following morning, accordingly, a notice appeared in the *British Press*, in which he was described as 'a tall man, apparently about forty-five years of age, dressed in a blue coat and black breeches, and having in his pocket a gold watch, a trifling quantity of silver, and a memorandum-book, the leaves of which were filled chiefly with Greek lines written in pencil, and partly effaced, two or three lines of Latin, and an algebraical calculation; the Greek extracts being principally from ancient medical works.'

This account was seen by Mr. Savage, who, knowing that Porson had not slept at home the preceding night, had no doubt that he was the person described in the advertisement. He therefore hastened to the workhouse in Castle Street, where he found Porson still extremely feeble, but sufficiently recovered to be able to walk. After asking a few questions, Mr. Savage proposed to call a coach; but Porson would not allow Mr. Savage to leave him for a moment, saying that he would rather walk, and take one in the street. They therefore proceeded through the King's Mews to Charing Cross, and getting into a vehicle, drove from thence towards the old Jewry.

On the way, he spoke of his sudden attack in the street, and congratulated himself on having fallen into the hands of honest people, who had left him his gold watch, and everything else about him, in safety. He also adverted to the fire that had destroyed Covent Garden Theatre a few hours before, of which he had heard from those about him in the morning, and seemed much concerned at the account that Mr. Savage gave him of the loss of lives and property with which the catastrophe had been attended. He conversed, indeed, during the whole of the journey, in his usual pleasant and instructive manner, giving no indication that his mental faculties had suffered any serious injury from his apoplectic seizure. On coming in sight of St. Paul's, he began to speak of Sir Christopher Wren, lamenting the treatment that he had received in the latter part of his life, and observing that 'even in our days we were too apt to neglect modest unassuming merit.'

About a quarter-past nine they reached the house of the Institution, when, on getting out of the coach, his bodily debility was very observable; but he was able to walk, with some effort, to his room, where he took a slight breakfast, consisting of two cups of green tea, which he always preferred, and two small slices of toast. Soon afterwards he went down into the Library, and happened to be met by Dr. Adam Clarke, who published an account of the meeting, as well as of Porson's 'last illness and death.'

Porson was a man of ready wit and repartee. When asked by a Scotch stranger at the Gray's-Inn Coffee-house if Bentley were

not a Scotchman, he replied, "No sir; Bentley was a Greek scholar." When a gentleman said to him at the close of a fierce dispute, "My opinion of you is most contemptible, sir," "I never," said Porson, "knew an opinion of yours that was not contemptible." He said Bishop Pearson would have been a first-rate critic in Greek if he hadn't muddled his brains with divinity. Dr. Parr once asked him, in his pompous manner before a large company, what he thought about the introduction of moral and physical evil into the world. "Why, doctor," said Porson, "I think we should have done very well without them."

We have already alluded to the amount of property which Porson left behind him. His books were sold for £2,082 7s. 3d.; the copyright of his plays for £200; his furniture and effects produced £211 14s. 10d.; and he left in money, £888 17s. 7d.; in all £3,356 15s. 8d. The whole of this property was handed over to his relations, his funeral expenses having been defrayed out of the annuity fund, which was about £2000. The bulk of this sum, as the contributors refused to take it back again, was allotted to the foundation of the Porson prize for Greek iambics, and the Porson scholarship; the former being a yearly sum of £20, and the latter of £65. It is probable, that if Porson himself could have decided the purpose to which this money should be devoted, the prize for Greek iambics would not have been a part of it.

These main facts of Porson's life, taken from the *National Review*, may be left to tell their own tale without comment. The impression they produce is, on the whole, of a painful nature.



BRIEF NOTICES OF BOOKS.

A Bible Dictionary; being a comprehensive Digest of the History and Antiquities of the Hebrews and Neighbouring Nations; the Natural History, Geography, and Literature of the Sacred Writings, with reference to the latest researches. By the Rev. JAMES AUSTIN BASTOW. Third Edition. London: Longman, Green, Longman, Ro-

berts, and Green, Paternoster-row; Lister, Sutton-street, Commercial-road.

MR. BASTOW has rendered important service to the Christian Church, and especially to that section of it of which he is a prominent minister, by his labours in the cause of sacred literature. To this particular department

of study and research he has devoted himself with a zeal, self-sacrifice, and perseverance deserving of the greatest praise; and both the ministers and members of the Primitive Methodist community owe to him a debt of gratitude for the service he has rendered them, in the elucidation of Holy Scripture. His Dictionary is now a sort of institution in the Connexion, a standard reference book on all questions of biblical science. We have repeatedly had occasion to refer to it in terms of praise, and we have now much pleasure in introducing the third edition to the favourable attention of our readers. And as we have had an opportunity of reading the sheets as they passed through the press, we can speak with confidence of the entire book, as well as of the two numbers mentioned at the head of this notice. While the biographical and theological articles remain much the same as in the second edition, important alterations and additions have been made in many of the geographical articles, so as to bring them abreast of the most recent researches. In such articles, for instance, as Crete, Italy, Rome, and Greece, recent political disturbances have required considerable modification and rearrangement. Advantage has also been taken of the results of the Palestine exploration party for 1866 and 1867, to correct and improve several of the articles on the geography and topography of the Holy Land. It is moreover worthy of passing remark that by favour of G. Grove, Esq., secretary of the exploration party, the longitude and latitude of Jerusalem, recently taken by a scientific gentleman, appears in the Dictionary for the first time.

Altogether this book is one of the best, if not the very best, and handiest of its class. In literary ability, in learned research, in critical acumen, it is of a high standard; and its theological teaching is in substantial harmony with the creed of Methodism.

No pains have been spared to render this edition of it a valuable and trustworthy companion to the biblical student, and we confidently predict for it an extensive sale.

Day Schools under Government Supervision described; with Reasons why Primitive Methodists should accept Government Grants: to which are added the views of Edward Baines, Esq., M.P., on Government Education, as given in a Speech at the Autumnal Meeting of the Congregational Union, October, 1867. By Rev. J. BARFOOT. London: W. Lister.

THE title of this pamphlet sufficiently indicates its scope and intention. The author is strongly in favour of the present system of State grants for the support of denominational day schools, and is anxious that his views on this subject should predominate in, and determine the action of, the Primitive Methodist body. He writes with clearness, propriety, and precision, and even persons holding opposite views may consult his pages with advantage.

Errors of Unitarianism; being a Reply to a pamphlet by the Rev. J. C. STREET, entitled What is Unitarianism? and a Defence of Scriptural Truth. By T. PARKER. London: Simpkin, Marshall, and Co.

FOR what Mr. Parker has here done he deserves well of the churches. His pamphlet is brief, but pregnant and pungent. He handles his weapons with deftness and skill, and gives promise, should there be necessity, of becoming a first class polemic. Apart from polemics, the doctrinal substance of the pamphlet is valuable. On the inspiration of the Bible, the Trinity of the Godhead, the corruption of human nature, and the eternity of future punishment, Mr. Parker says many things worthy of being said, and worthy of being remembered.

THE
CHRISTIAN AMBASSADOR

ART. I.—ARCHBISHOP WHATELY.

Life and Correspondence of Richard Whately, D.D., late Archbishop of Dublin. By E. JANE WHATELY. 2 Vols. London: Longman, Green & Co., 1866.

Memoirs of Richard Whately, Archbishop of Dublin, with a glance at his Contemporaries and Times. 2 Vols. London: Richard Bentley, 1864.

IN these two works taken together, we have the history of one of the most remarkable men of this century adequately rendered. Neither of them alone does anything like justice to him, nor has a claim to be described as a true biography. In the first work, we have the inner life of Dr. Whately revealed by his voluminous correspondence and selections from his common-place book. The briefest paragraphs connect the letters or extracts with a few bare facts of his outer life and history, but we fail to see what manner of man he was. Miss Whately has strung her father's letters together with a slender thread, and sent them forth to the world; of course the letters of such a man are of great intrinsic value, full of his best thoughts, and of original views of events; and containing many racy anecdotes and rich illustrations, in which he excelled, while they abound with acute reasoning and subtle humour. But some care should have been exercised by the editress to avoid the frequent sameness of argument or illustration, and the wearisome iteration of the same opinions. In writing to a number of friends it was to be expected he would speak of the same subject and put it in the same way to each. We, however, should have been spared the reading of these views so often repeated. We fear that the view we get of the man in his letters is only partial and one-sided,—indeed, Dr. Whately's mind was intensely one-sided, so that those who look for a full and

complete portrait of him in these volumes, will be disappointed. There was much that was Johnsonian about him, and had he been haunted by such a compound of folly, genius, and devotion, as Boswell, to photograph, as it were, all his sayings and doings, the world might have been blessed with such a life of Whately as it has of Johnson.

The second work is by Mr. Fitzpatrick, a Dublin Roman Catholic barrister. He labours to conceal his religious profession, but we believe it sometimes warps his judgment, and often complexions his reasonings. His admiration of the Archbishop is honest and unstinted. He has, with great industry, collected a vast number of Dr. Whately's anecdotes, peculiar sayings, verbal puzzles, puns, and quips. He has also gathered from those who knew the Archbishop, and from the newspapers and reviews, much valuable and interesting information as to his habits and way of life. The style is loose and often slangy, though it is sometimes piquant and lively. Here we get the Archbishop's peculiarities and idiosyncracies, which are kept back in his daughter's memoirs. We know how much they go to make up the sum of a man's life, and how they colour his actings. And however much we may regret some of these peculiarities, and wish some things otherwise in the lives of our friends, yet if our biographies are to fulfil the essential conditions of truth and honesty, we must admit them. To give us a biography without them, would be like a portrait of Horne Tooke without his squint, or of Lord Brougham with a Greek or aquiline nose. We would that some competent writer could be found to take all these rich materials, and fuse and work them into a worthy biography of this eminent Christian philosopher. As it is, we must make the best of the materials we have.

The residence of Whately's parents is of historic fame—Nonsuch Park, Surrey. The palace was first built by Henry VIII., and was during several reigns a royal residence. Queen Elizabeth was much here. It was in this palace that the unfortunate Essex met the frowns of his imperious Mistress, on his return from Ireland. It was a favourite place of resort of Queen Henrietta. It afterwards passed into the hands of the Earls of Arundel and Lumley, then into the possession of Algernon Sydney. Many other persons of distinction owned it, till ultimately it was purchased by J. Thompson, Esq., uncle of Dr. Whately, prebendary of Bristol, Lecturer of Gresham College, Vicar of Widford, the father of our Archbishop. His ancestors, as well as his early residence, were noteworthy and distinguished. One Charles Whately is known as a keen and powerful polemic. Another, William Whately, a puritan preacher and writer of eminence. He was called, from his juvenile appearance and great earnestness, "The Roaring Boy of Banbury," and from his cutting

severity, "The Painful Preacher." His epitaph is doggrel, but expressive,—

"It's William Whately that here lies,
Who swam to's tomb in's people's eyes."

There was also a Dr. Thomas Whately, known to the learned for his contributions to medical science. Another Whately of the same name, was Member of Parliament, and an Under-Secretary of State. He played a conspicuous part in the political disputes connected with the first American war, and was an author of some note. The Archbishop considered his ancestor's "Lectures on the Characters of Shakspeare" of such value that he republished them, with notes and a preface. On his mother's side, the Archbishop was connected with several aristocratic families. She was one of the Plumers mentioned by Charles Lamb in his most delightful "Blankshire" essay.

In the town mansion of his maternal uncle, Mr. Plumer, M. P., on the 1st of February, 1787, was the future Archbishop born. He was the youngest of nine children. His birth taking place six years after the next youngest child, the new comer was scarcely welcome,—the nursery having long ceased to exist. He was exceedingly feeble and puny in health and appearance. He often remarked in after-life, that the earliest event in his history was being weighed against a turkey, to the advantage of the bird; he was also wont to remark, that he never felt hungry till he was twelve years old. As he grew up he was a thoughtful, curious boy, but was excessively shy and timid. He was heard to say, in Dublin, that if there were no life beyond the present, the kindest thing one could do for an intensely shy youth would be to shoot him through the head.

He knew nothing of the hilarious joyousness of child-life. The company of children of his own age was positively distasteful to him. He shrank from all company with nervous dread, and often, in after life, expressed his wonder at the freedom of children, and their desire for notice. But for his sisters he must have remained at home without notice or care. His brothers were so much his seniors that they were no companions for him. From his extreme diffidence and fits of absence and abstraction his friends rashly predicted that he would never make his way in life, and would be a burden to the family. His sisters undertook the duty of learning him to read, which he soon mastered. He took great delight in watching the habits of insects and animals, and could distinguish the notes of all the birds of the neighbourhood. But his greatest passion was one most unusual in a child—a delight in arithmetical puzzles. In these he was singularly precocious. When six years old he told his father's friend, Parkhurst, a man of sixty,

how many minutes he had lived. He could work out the most difficult questions by a mental process. He had no system or terminology for these hard exercises. And, strange to say, he was never known to be in error in any of them. He seized with zest questions that have puzzled first-class mathematicians, and answered them in a comparatively short time. This faculty began to show itself when he was between five and six years of age, but it left him when he was between nine and ten, so that on this subject he became a dunderhead; he was, to use his own words, "never remarkable as a mathematician at college." His fits of abstraction and reverie were not the ordinary castle-building of childhood, but were visionary speculations on a variety of questions—metaphysical, political, ethical—for settling all the evils of the world in a short and easy method. These fits of absence often made him the object of pity, contempt, or laughter.

His father had removed to Bristol when Richard was an infant. When he was growing up he was sent to a private school in the old city. Here he first formed friendships that were dear and lasting as life. Among others he met with here was Samuel Hinds, who was a West Indian, sent to Bristol for his education. The master had great power over the boys, not by genius or talents as a pedagogue, but by that nameless quality—an insight into child-life and a knowledge of child-nature, with power to infuse noble sentiments into the boys' minds. In this school was laid the deep foundations of a good education.

Singular to say, there is very little reference to the boy's parents in these memoirs; we merely learn that his father died when he was young, and that his mother removed to Bath, where she spent the remainder of her days. At eighteen he went to Oriel College, Oxford. Oriel was then the most distinguished college in the University. He was well prepared for his university course, not that he had been a great reader in the matter of number of books, but he had gone through and had well nigh mastered much of Aristotle, Thucydides, Bacon, Butler, Warburton, and Adam Smith. For quality this is a stiff list. These were the very works to harmonise with his thoughtful and fruitful mind. Activity and fertility were the leading characteristics of his intellect. His brain was always busy; he would seize upon some subject, and work it out from the merest germs to the finished production. This habit of thorough thinking often made him oblivious to and careless of the thousand and one things that engage and often monopolise attention and discourse. He says it gave him no pleasure to talk about who was married or buried, and what wages his neighbours gave their servants. He never troubled to inquire about the distances of places from each other, nor what hour the coach started, nor what places it passed through.

When he entered Oriel College he had lost the effeminate, sickly look of his childhood, and had grown to be active and robust, a good shot, and an ardent angler; though he still retained much of his original shyness. Certain eccentricity of manner and appearances characterised him in his youth. He was commonly to be seen with a white hat, rough white coat, and a huge white dog, so that he got to be called "The White Bear." He saw painfully how deterrent his bashfulness was to his comfort and well-being, so he mustered his stern resolution and fought it down. After a sharp struggle this shyness ceased to trouble him. His greatest aid in self-conquest and mental discipline was derived from his tutor, Dr. Copleston. Copleston had been a precocious scholar, and while in his teens had been elected scholar and fellow of his college. He had become by his great learning, his vigorous intellect, and brilliant parts, the most influential man in Oxford. His power over young Whately soon became paramount and beneficial; the shy student embraced all opportunities of intercourse with the popular tutor, till, ultimately, this intercourse ripened into deep and lasting friendship. Under Copleston's effective training Whately's powers expanded like a plant in sunshine. As the tutor's penetrating eye glanced round the lecture room in search of an answering and understanding look, it rested with satisfaction on this one pupil, who was sure to be eagerly drinking in every word, and the tutor's approving words, "That is well, Mr. Whately, I see you understand me," thrilled through the young man's soul, and roused him to and quickened him in hard study. They met but seldom in after life, but a constant correspondence was kept up between these dearest of friends, and when the tutor died the pupil embalmed his memory in an able and beautiful memoir.

In their long walks together through the woods and meadows near Oxford they discussed many important questions. In these tours they wrought out into form the substance of Whately's logic. And, while the bishop lived, Whately was wont to send him a copy of each of his books "as to a kind of lord of the soil, and as a token of acknowledgment that from you I have derived the main principles on which I have acted and speculated through life."

It is not often that such a galaxy of men have been found even at Oxford as were there in Whately's time. There was Sir Robert Peel, England's favourite statesman, who passed the same year as Whately did, as did also Bishop Gilbert, and Dean Conybeare; and Keble, the Christian interpreter of "Nature and Common Life," whose "Christian Year" is the delight of every devout student, was Whately's contemporary. Keble read the MS. of his "Christian Year" to his friend Whately, who, though no poet, saw the high value of the poems, and strongly urged their publication. Bishop Hinds was there with him; Hinds afterwards became his

chaplain and co-worker in Dublin, and lives to mourn the loss of his friend Whately. Arnold, the noble master of Rugby, was there with him. Whately was quick to see that "beneath his crudities" there was a great soul. They differed upon many important questions, yet their intimate friendship was never disturbed. Bishop Hampden, and Dr. Pusey, whose name is identified with a great party in the Establishment, were among his Oxford friends. Baden Powell, one of the notorious seven essayists and reviewers, was there, and afterwards became related to him by marriage. Poor Blanco White, by his gifts and gentleness attracted Whately, so that he became an inmate of his house till he turned Unitarian and left of his own accord. But the last and greatest of his contemporaries in Oxford was John Henry Newman, whose recent "Apologia" is one of the most touching and beautifully written autobiographies we ever read. In an influential periodical it had been more than insinuated that Newman had, while an English clergyman, taught the Romish doctrine of reserve, which involves the sacredness of truth; thus impeaching his personal honour. Stung by this imputation, the old man came forth from his long silence, and gave the world a history of his religious opinions. The style is trenchant and compressed, while the reasoning is subtle and powerful. He utterly vanquishes his assailant, and makes one conclude that, however mistaken we may think him—and we do believe him to be woefully mistaken—anyone who questions his personal honour must do so from sheer malice or spite. We frankly say that the causes assigned in this "Apologia" for his perversion amaze us. That a man of such high integrity, such a master of dialectics, of such a stern nature and masculine intellect, should be carried away by the reasons he here gives into the dismal swamps of Romanism, is a matter of amazement. His reference to Dr. Whately is touching and characteristic:—

"I owe him a great deal; he was a man of generous and warm heart. While I was still awkward and timid he took me by the hand, and acted the part of a gentle and encouraging instructor. He emphatically opened my mind, and taught me to think and to use my reason. He had done his work towards me, or nearly so, when he taught me to see with my own eyes, and to walk with my own feet. His mind was too different from mine for us to remain long on one line."

In 1810 he obtained a double second class, (Sir Robert Peel being among the firsts), and secured a twenty guinea prize by an English essay. In 1811 he became fellow of his college, and was ordained in 1814. He now settled down into regular Oxford work, which was his delight for more than twenty years, first as tutor, and then as principal of St. Alban's Hall. A lively picture of his college life is given by Bishop Hinds. He says:—"I went from school to

Oxford, and Whately was to be my tutor. He was at that time B.A., and in lodgings. There I received my first lecture. His apartment was a small one, and the little room was much reduced by an enormous sofa, on which I found him stretched at length, with a pipe in his mouth, the atmosphere becoming denser as he puffed. Not being accustomed to smoking, my eyes burned, and my head was affected. All was soon forgotten, however, in the interest of the interview. There was no ostentatious display of talent or acquirement. We took to each other. I parted from him dazzled and fascinated."

Whately took his M.A. degree in 1812. It was at this time that he attached another eminent man to him, Nassau W. Senior. A young man of great promise had come up for honours but was plucked, owing to his inability to answer a question in his divinity examination. The examiner said, "Why, sir, a child of ten years could answer that!" "So could I, sir," remarked the young student, "when I was ten years old!" But the sharp repartee did not save him. He and his family were mortified but not crushed, so he resolved to retrieve his reputation. For this it was most important he should secure a first-rate tutor. Whately had already acquired some fame as a tutor, so the young man's friends secured his services. It is needless to say how thoroughly they took to each other. The young man went in for first-class, and won. This was the commencement of the true and lasting friendship between Richard Whately and Nassau Senior.

As a tutor, Whately had the excellent faculty of drawing out the mind of his pupil by leading him on step by step, making him think for himself, and work his way through his subjects; drawing from his opulent mind illustrations or analogies to make any point clear and interesting. He had the greatest dislike of learning by rote, merely filling the memory with facts or rules, without exercising the powers of thought. He contended that nothing was learned unless it was understood. In his family he carried the principle so far that he would not teach his children their prayers till they understood them. His plan with his students was to commence analytically, and end synthetically. That is, he endeavoured to draw out and excite their minds by requiring them to separate the whole into its several parts, and distinguish between them and their relations, then to combine and give the technical forms and the rules. Technicalities and rules were kept in abeyance till the youth had seen through the subject. This, his system, was the antipodes of the modern system of education by mere cramming. He laboured to make the thing intelligible and interesting to his students. He took great notice of shy young fellows, most of whom were cleverer than they appeared. One of these, given to despondency, Whately urged to write for a prize. The young fellow protested he could not, but so urgent was the

tutor that he attempted, and gave up in the middle of the work, and sent it to Whately, who saw that it would win the prize, urged him on again. Thus sharply but kindly spurred, the young man went in and got the prize. This was the turning point of his life.

Though he was influential in Oxford, it cannot be said that Whately was popular. He was never popular with the mass of his acquaintance, but by his esoteric disciples he was loved almost to idolatry. He could not tolerate the conventional hypocrisies and littlenesses of Oxford life. Then he cultivated a brusqueness of manner, and was thorough-going, and outspoken. He had the Johnsonian way of domineering over, tripping up, or running down an antagonist. His dress also and habits were considered by the prim, stiff, precise dons, *outré* and unbecoming. His white coat, his three fierce dogs, which were always with him, his abandon of spirits when in the company of his friends, made him an object of dislike to the dons and heads of houses; added to which, he was a liberal in politics. Among the men who were open and tolerant upon political and ecclesiastical questions he obtained unbounded influence, while those who clung to cherished monopolies, conventionalities, and antiquated truisms, left him one by one. Wherever he went he was master of the situation,—he was born to rule. His talk was a rapid stream of acute reasoning, apt quotation, or illustration, into which his listeners were gradually but certainly drawn. He was one of the best chess players in the city. Of these chess clubs he was the life of the party; his wit coruscated, his resource of anecdote or illustration was inexhaustible.

In 1819 he published his first separate work, a pamphlet of sixty pages, that has become celebrated, "Historic Doubts relative to Napoleon Buonaparte." It was intended only as a squib, and he had not the most distant thought that it would become popular, and that its popularity would endure. Our copy is of the tenth edition, and was issued just as the nephew of the Great Napoleon was elected President of the French Republic. As an able writer in the *Edinburgh Review* has said, it is absurd to call it an answer to Hume's Essay on Miracles. The writer never thought of its being so considered. It was directed against those disciples of Hume who contend that miracles cannot be believed upon human testimony, and if they could, the testimony is full of inconsistencies and absurdities. The Whatelian answer is this, "If no testimony will make miracles credible, then the character of the testimony is unimportant. But if it is important, then I will show you that a piece of well-known history—that of Napoleon, for instance—is as full of apparent inconsistencies and absurdities as the instances you may cite from the Scriptures. And then this husk disposed of, we can attach ourselves to the kernel; which is—are miracles credible." He then gives the history of Napoleon in Bible

phraseology, and asks whether such a tissue of absurdities and inconsistencies should not be rejected as too palpable an imposture to deserve any inquiry into its evidence. And in a stroke of supreme sarcasm turns Hume's own words upon his disciples. Intended as *brochure*, this pamphlet has become a production of enduring interest. When first published it appeared as the work of "Konx Ompax," a cabalistic title. He proposed to write another tractate of this kind upon the Old Testament, showing that no fiction, however carefully written, could stand the critical tests applied to the Old Testament. His purpose was to take Defoe's Robinson Crusoe as his text book.

He became a contributor to several leading reviews and periodicals, and wrote for the *Encyclopædia Metropolitana* the articles on Logic and Rhetoric, which he afterwards expanded into his famous treatises on those subjects.

In 1820 he went to Cheltenham in search of health, and found there a wife. He was introduced to a widow lady, Mrs. Pope, and her daughters. To the third daughter he formed an attachment which ripened into marriage. The wisdom of this choice was evident in the great number of years of uninterrupted happiness they lived together. Her true refinement, power of mind, her sensitive conscientiousness, and ceaseless acts of benevolence, are testified to by all who knew her. The year after his marriage he was appointed Bampton Lecturer. His subject was "The Abuse of Party Feeling in Religion." This was his first volume with his own name. He used to remark that in the choice of this subject he felt as it were that he was breaking the bridge behind him, and committing himself to a life-long conflict with the evils he denounced in these lectures. They were written with all his vigour and clearness. When they were delivered in St. Mary's Church crowds flocked to hear them. In 1822 he became a country parson. His uncle presented him to the living, parish of Halesworth, in Suffolk, with its 3,000 souls and £450 per year. He turned from academic to bucolic mind, and tasted the plagues as well as the "recreations" of a country parson's life. A man of his vigour and ingenuity would be sure to adapt himself to his new condition. He soon found plenty of work to do. The former rector had been an aged and infirm man, so that the people were utterly neglected, and were in a heathenish state. But the new rector, by his earnest preaching, his schools, visiting, and other means, awakened to life the dulled and neglected villagers. His weekly lecture became so popular that it had to be delivered in the Church instead of a private house. He was often annoyed in this religious and social reformation by the opposition of a petty league, composed of an ignorant landowner, a gossiping apothecary, and several pot-house patriots. They did their utmost to thwart his purposes and defeat his plans.

He took his D.D. degree in 1825, and in the following year was appointed Principal of St. Alban's Hall, Oxford, by Lord Grenville. This was a fortunate appointment for the welfare of the Hall, and it relieved Dr. Whately of a difficulty, for the damps of Halesworth made serious inroads upon his wife's health, besides which typhus fever of the most virulent kind broke out in his house, so that he was driven to relinquish his clerical duties and return to Oxford. St. Alban's Hall had been sadly mismanaged, and had got into great disrepute; it was the "Botany Bay" of the University. Students who were dissipated or incurably idle were sent thither. The new Principal summoned all his resolution and ability to the redemption of the institution. To help him he secured the services of an ardent young scholar, John H. Newman, as his Vice-Principal. They, by their united efforts, altered its character, attracted some of the finest spirits of the University to it, and made it so popular that new rooms had to be built. In this work he laboured like an enthusiast. It was in 1826 that his *Logic* was published. He had in his conversations with Copleston discussed the entire subject; and in a handsome manner he acknowledged his obligation to his friend. Newman's name is also mentioned as helping in the formation of the work, but they both affirmed that in method and substance it is Whately's. It was a bold step to aim at the resuscitation of this well nigh defunct study. Sir W. Hamilton says that Dr. Whately's work saved logic from "an academic grave in Oxford." It did more than this, it raised the study of logic to something of a scientific character. The eminent Professor now at Oxford was a pupil of Whately's; and his work is the text-book of British and American Universities. Sir W. Hamilton has in a most learned and elaborate article dealt with caustic severity with the weaknesses of the work. We are not sure whether his subtle and powerful mind has not led him into over refinements in his criticism, making much of minor defects and refuting errors which are only imaginary. Lord Jeffery, in the *Edinburgh*, treated it as a worthless production, stigmatizing it as "indistinct and ambiguous, and even contradictory." We do not write to pronounce upon the subject critically, but we have known men who could not get a clear knowledge of the subject till they studied Whately. He found a successful and brilliant champion in his friend Dr. Copleston. It is not too much to say that the Bishop fully answered the objections made at the time against the work. Whately troubled about none of the attacks save that of Jeffery. They had been warm friends, and Whately had frequently contributed to the *Edinburgh*, and now to attack his work with such acrimony greatly annoyed him. Those who wish to see the science, and the leading writers upon it, treated in an exhaustive and masterly manner, may consult the article *Logic* in the last edition of the *Encyclopædia*

Britannica. Speaking of the best chapter in Dr. Whately's book, the writer of the article says, "The topic is hardly anywhere treated so thoroughly, and no where so practically, as in Dr. Whately's dissertations 'of Fallacies!'" Dr. Leechman, himself an author of a good work on Logic, says, "His admirable work on the subject has done much to rescue the science from neglect and misrepresentation, and has given a new life and direction to the study."

In 1828 his book on Rhetoric appeared—a fit companion volume to the Logic. The Rhetoric invests the fair science with genuine grace and elegance, and is a complete analysis of the laws of moral persuasion. In these two works we have the leading qualities of his style—pith, strength, and clearness. The "foggy forms" was the style of most works on these subjects before Whately's.

In 1826 a little book appeared in Oxford, that caused a great sensation among the nabobs of the University, "Letters on the Church, by an Episcopalian." Froude told Newman that it would "make his blood boil" to read it. Another person of note said, that after reading the book he could not rest. The whole city was stirred by this anti-Erastian argument. It was at once fastened upon Whately. He never disclaimed the authorship of it, so that it is generally believed to be his, though it has never been included in any authorized list of his works. Dr. Newman describing it, says: "The main positions of this able essay are these—First, that the Church and State should be independent of each other. * * * Second, that the Church may justly, and by right, retain its property, though separated from the State. The author of this work, whoever he may be, argues out both of these points with great force and ingenuity, and with thorough-going vehemence."

From 1828 to his removal to Dublin, his three best theological works were published, "Some Difficulties in the Writings of St. Paul," "Errors of Romanism traced to their Origin in Human Nature," and "Lectures on the Scripture Doctrine of a Future State." They had been delivered either at Halesworth or in the University pulpit. These works establish his reputation as an original, clear, and reverent thinker. Several of his theories and speculations impinge upon the accepted beliefs of the orthodox world. Notably, his teachings of the soul's inactivity between death and the resurrection, and his views of the non-obligation of the fourth commandment upon Christians. In the Catholic Emancipation agitation of 1828-29, he incurred much odium at Oxford by his earnest support of the popular movement and of Sir Robert Peel as the candidate of the Emancipation party in the University. The tide of opposition ran very high, and Sir Robert

lost his seat for the University, notwithstanding the unwearied efforts of Whately and others. This was the cause of final rupture between Newman and he. For strange to say, Newman was in bitter hostility to Catholic Emancipation. Newman, in his "Apologia," tells, with an infinity of quiet humour, the curious revenge Whately took upon him for his alliance with the rabid Tory Dons. Whately invited Newman to dine with him, he also invited a party of anti-Emancipationists. He selected a number of the most leaden-headed men he could find—all fond of port. He placed Newman between two of the stupidest,—Provost This, and Principal That,—and then asked him if he was not proud of his friends.

After this he found his position at Oxford to be less agreeable than before. "The University was one way," says an authority, "Richard Whately was another; Oxford had resigned itself to orthodoxy and Toryism, while Whately was an inquirer and Liberal. He had counted the cost, and was prepared to run a tilt at any number of men joined against him." He had no followers save Hinds, Hampden, and a few bold spirits like them. The young men, led by Newman, were ardent, far-reaching, and courageous. Up till Whately's political action in the contest of Sir R. Peel his sympathies had been with these young men, now they were detached from him, not that they joined themselves to the high and dry party, but were fast forming a school of their own—a powerful party destined to rend the Church. But though Whately was disliked by the Tories and by the Newmanites, yet none of them were insensible to the great power he was in the University. As a University preacher he attracted crowds around his pulpit, and in a quiet manner he propounded his liberal and original views on divers ecclesiastical and theological questions. His influence was greatly extended when he became, in 1830, Professor of Political Economy. His friend, Mr. Senior, had been the first occupant of the chair, but notwithstanding his unquestionable ability, he was not able to remove the prejudice existing against this "infidel" science. But when Whately consented to take the professorship he set himself, with all the strength of his powers, to turn the current of thought and feeling on this subject. His introductory lectures are a spirited defence of the science, showing that so far from being infidel it was eminently Christian, and that the two leading principles of Political Economy, consumption and exchange, lie at the root of man's material well-being; that it was conservative of the true interests of society, and that political economists of some sort would before long play an important part in the government of man. This being so, indisputably so, it was highly criminal not only to oppose, but to neglect it. We regret that he was not able to give the world an exposition

of the principles of this science. For with his simple and lucid style, and rich resource of illustration, he might have popularized this uninviting subject. In his "Easy Lessons on Money Matters," he has given proof of what he was able to do in simplifying this subject. He proposed to make a sort of continuation of Paley's Natural Theology, extending to the body politic, Paley's plan. But these economical plans and speculations were abruptly interrupted by an event of singular interest and importance. He had gone on a visit to his friends, the Arnolds, of Rugby, when one morning at the breakfast-table a letter was put into his hands, dated Downing-street, September 14, 1831, from the Prime Minister, Earl Grey, offering him the Archbishopric of Dublin. He quietly glanced it over, laid it aside, and entered with interest into the different topics of conversation at the breakfast-table, no one suspecting the importance of the document so soon read and laid aside. He had a sharp struggle in accepting this tempting offer, inasmuch as it would tear him away from a mode of life and from duties to which he was sincerely attached, and for which he knew he had many aptitudes. He also clearly foresaw the formidable difficulties connected with the office. He was aware, too, of the unsound state of the Irish Church, and not being a party man he would have to face the opposition of all parties. In the full knowledge of all this he resolved to accept the office, because it appeared to be a duty thrust upon him by Providence. His bitterest enemy never said that he accepted the appointment for the sake of its rank and emoluments. Neither station nor wealth would be any temptation to this man. When it was known who was to be the Archbishop of Dublin, everybody seemed struck with astonishment. To use Mr. Fitzpatrick's homely metaphor, "the University was thrown on its beam ends." Many prophets arose who predicted that when he entered Dublin, he would be received *a la* Donnybrook. At all this commotion he gave a contemptuous shrug of the shoulders, packed his portmanteau, got his letters of introduction, and set off to take possession of his charge. His friend, Bishop Copleston, said: "Dr. Whately accepted the arduous station purely from public spirit and a sense of duty. Wealth, honour, and power have no charm for him. He has great energy and intrepidity, a hardihood which sustains him against obloquy when he knows he is discharging a duty; and he is generous and disinterested, even to a fault. His enlarged views, sincerity, freedom from prejudice, are more than compensations for his want of conciliatory manners."

His great elevation produced no change in his manner. His ready *nonchalant* habits were the same in the Archbishop's palace as in the Oxford common room. All display and pomp he studiously shunned. He was Chancellor of the Order of St. Patrick,

but he only wore his order when he was compelled, and then it was thrown about his neck as a thing in the way. In a brilliant assembly at the vice-regal lodge it was sadly disarranged, when the Lord-Lieutenant, the Marquis of Anglesey approached him, saying, "Allow me to arrange your grace's order." "If," said Whately, "I had won mine as your lordship has yours, I should care more about it." On his first visit to the court of William IV., he forgot to put his order on. The king said to some one near him, "Is the Archbishop ashamed of his order?" So to please the king he sent all the way to Dublin for it, where it was found thrown carelessly by. He generously offered to take a much less income than his predecessors if the interests of the Protestant religion could thereby be promoted. But it cannot be said that the appointment was popular in the country. "He is a dangerous man," his enemies cried in chorus, "he is unsound, he denies the obligation of the Sabbath." Some said "he is a Sabellian." Others said again, "he is a semi-Romanist—a Jesuit." One respectable print said, "It will only take him twelve months to drive the church on the rocks." Some wonderfully acute intellect found out that the letters of his name, "Ricardus Whately," might spell out the mystic number, 666; and to crown all, an exceedingly keen physiognomist saw something suspicious in the countenance of his hall porter. In the Parliament, the opposition was raised and led by the Bishop of Exeter, now in his ninetieth year. He admitted the great ability of the new Archbishop, but impeached his orthodoxy. Whately was not there to defend himself, but his true and eloquent friend, Bishop Copleston, nobly defended him. Earl Grey justified in an effective speech his selection.

When he went to Dublin he found political and religious animosities running very high, and that spirit of disaffection, which is now so great a source of alarm and trouble, was then rampant, though of course it did not take the form it now bears. It was then directed against the oppressive and unrighteous tithe taxation. There were open and bloody riots ever and anon breaking out. Added to all this, it was cried against him that he was an alien by blood and birth; and asked was there no competent man in Ireland for the archiepiscopal mitre. Such was the state of things when Dr. Whately went to be chief pastor of the Province of Dublin. He was consecrated October 31st, 1831, his brother Thomas preaching the consecration sermon. He was at once sworn into the Irish Privy Council, where his indifference to courtly etiquette and stiff formality excited frequent remark. In the cold weather it was his habit to stand before the fire with his coat tails held apart, and discuss with his brother councillors whatever subject was before them. In the vice-regal lodge he

would draw a chair to the fire and raise his legs till his heels reposed among the articles of *vertu* on the mantel-piece. He frequently visited the castle during the Lord-Lieutenancy of the Marquis of Anglesey, to enjoy the society of the family. He had an ill-disguised contempt for the general run of women, but he found in the Ladies Paget, the beautiful daughters of the Marquis, such keenness of perception and power of mind, as well as brilliant wit and power of repartee, that in their company he was fascinated, and it was diamond cutting diamond. During the encounters, and *têtes-à-tête*, he would take a chair and spin it round on one leg till it fell, and of course was broken. This recovered him from absorption in the subject of discussions, and he would offer a few words of apology, and plunge again into an animated debate, and would take another chair with a similar result, till the papier mache furniture was broken, and the Marchioness had to provide strong mahogany chairs, that his grace could not break. When he was at Oxford it was common for him to lecture his pupils lying on a sofa, with his legs over the end. For the stiff formalities of "polite society" he expressed his abhorrence, going we think often to the opposite extremes.

As soon as he was installed in his office he set himself to remove the gross abuses he found growing rank everywhere; to revive neglected duties, and to infuse a nobler spirit into the ministers of his church. He insisted upon the thorough examination of all candidates for orders, and would admit no one by favour. He also refused to "confirm" young people, unless they had been thoroughly prepared, nor did he go through this service in a perfunctory manner, but, feeling its importance, he endeavoured to make it impressive to others. He also inquired carefully into the work of his clergy on these tours. He was the first Irish bishop to make these tours annual, he also gave every encouragement to preaching in Irish. In order to have free communication with his clergy, he had a weekly levee. He did away with all stiffness and form, and made every one feel at home. He conducted the conversation in order that the time might not be lost in talking empty common-place. He proposed all sorts of subjects, learned, practical, or curious. He would sometimes take the ground of a Roman Catholic, and with wonderful ingenuity support the Popish system till they had frequently to ask him to answer himself, which he always fully did. He was always tolerant of opposition to his views, if he perceived his opponent understood the subject, and did not raise the discussion captiously, or from motives of display. But if he believed any person challenged his opinions from these motives, he soon administered a most effectual *quietus*, and the unlucky wight was seen and heard of no more. At his monthly dinners he dispensed with all formality and

rank, so that when dinner was announced, and he saw the inferior or younger clergy keeping back, that the dignitaries might have precedence in going in, he was accustomed to break in upon stiff routine with a hearty, if undignified shout, "Now then, bundle in, curates, rectors, archdeacons, deans, bundle in, bundle in." He took his place at the head of the table, making everybody feel free and at home, propounding odd or difficult questions, or cracking his capital jokes.

Notwithstanding this he was not popular. He was adored by the few who knew him, but suspected and cordially disliked by the many. He exposed himself to much opprobrium in 1832, during the ravages of the cholera, by a notorious, and as we believe, an unwise charge to his clergy. He advised them not to expose themselves by visiting the sick; drawing a marked distinction between them and the Romish priests who dare not let their people die without the "last rites of the Church." He afterwards withdrew this charge, and it is not now to be had. The chief cause of estrangement, however, of many of the clergy and laity from him, arose from the active part he took in the government Mixed Education scheme. The Earl of Derby, then Mr. Stanley, as Chief Secretary for Ireland, devised a plan of education including all religious denominations. When this plan was broached, there arose from rabid sectaries a howl of dismay and opposition. In stout and uncompromising opposition ultra Papist and Protestant united. In the midst of this storm the new archbishop, with characteristic hardihood, energy, and pertinacity, espoused the plan, and resolved to make it a success. His enemies said that he had been sent to Dublin to work at this pet scheme of the government. This accusation was rung through the country despite the solemn asseverations that no pledges of any kind were asked or given, nor were any plans submitted for his approval as conditions of his taking office. We very much question the soundness of the plan, and it is, we fear, open to the stinging epigrammatic denunciation of a great authority on educational questions—Mr. Lowe. It required all the energy and ability of Dr. Whately to start the question and keep it going. It was intended to be Christian, mixed, and undenominational. The Bible was used at certain times, but Catholic children were not compelled to remain then. There is evidently no middle course between a national or secular and a purely denominational system. Dr. Whately now firmly believed that this mixed system was the only method of extending the boon of education to the mass of the Irish people. Hence the unflagging zeal with which he laboured. He was a government commissioner, along with Dr. Murray, the Romanist Archbishop of Dublin, who was a scholar and a Christian gentleman; and Dr. Carlisle, a Presbyterian, was the paid commissioner. In

the preparation of the school books, Dr. Whately took a leading part. To the preparation of none of his works did he devote more time and care than to his easy lessons and school books. And we state a fact when we say these Dublin school books are known over the empire for their great excellence. While Whately's own *Easy Lessons on Christian Evidences; On Reasoning; Mind; Morals; Money, and the British Constitution*, are, as hand-books, incomparable. Some of them he had the pleasure of seeing translated into several Continental and Oriental languages. The book on the Evidences was translated into French, German, Spanish, Italian, Modern Greek, Hebrew, and Armenian.

We confess ourselves amazed at the abuse heaped upon Dr. Whately for his carrying out this scheme. From platform and pulpit, abusive epithets were hurled upon him. The press teemed with invective and scurrility. "Infidel," "traitor," and other names were rung out in all variety of change. In Ulster, the schoolhouses were pulled down, and the masters beaten. The Archbishop's palace was flooded with letters of remonstrance, denunciation, and warning. Considering that he had been used to respectful deference from his pupils at Oxford, the wonder is this storm of opposition and abuse did not affect him. But it did not, save in an instance or two, where it came from unexpected quarters; and in these instances, he seldom gave expression to his feelings. He held an iron rule over his emotions. Quietly and firmly he bore it all, and went on his way of duty, never swerving a hair's breadth for anything. That a great amount of good was done by this system, is proved by abundant evidence. During the time Whately was on the Board 6,000 schools were erected, and the number of children trained was more than twice the number at school before. Ten years before his death he felt obliged to withdraw from the Board, because the books prepared for, and used for years, were withdrawn through the influence of the ultramontane Cardinal Cullen.

He, with considerable opposition, founded a chair of Political Economy in the Dublin University in 1833, and continued to pay the professor's salary till his death. Since then the professorship has been endowed by his friends, and is called "The Whately Professorship." The bigoted opposition arose from the authorities of the University, who thought it was a step towards Romanizing the Institution. "Not one of the Academic heads," says Whately, "knew what the term 'Political Economy' meant." He exposed their ignorance, and silenced their opposition; and in the course of the exposure, told the story of a man, who, when asked if he could play the violin, made answer that he did not know till he had tried. But the enterprize succeeded wonderfully, because of the great ability of his first Professors—J. Butt, Q.C., M.P., now the

brilliant barrister; J. A. Lawson, now an eminent judge, and Judge Longfield.

The deep seated hostility of the Irish People to the system of English rule, the bitterness of the different religious sects, and the tithe riots occasioned him much pain and anxiety. Nor could so penetrating and shrewd a man shut his eyes to the very anomalous position of the Irish Church. He saw the many dangers threatening it, and more than once declared that the "ship was foundering." And the crazy, rotten craft is nearer foundering now than ever. Events seem to point out the quick and certain doom of this ecclesiastical monstrosity. To stave off this doom, the Archbishop in his day suggested many reforms, some of which were adopted. He also suggested the endowment of the Roman priesthood, which they repudiated and refused, as they continue to do. He fought against the introduction of the English poor-law system into Ireland; and had not a little to do in ending the odious transportation system. He was afieid with this subject before Sir W. Molesworth and his companions commenced their agitation. The need of reform in the treatment of our criminals was a subject that occupied his mind, and he assisted in the formation of the system of prison discipline, known so favourably as the "Irish System," so nobly carried out by Sir W. Crofton. His Oxford studies in political economy had given his mind a bias in the direction of these politico-social subjects. In the winter of 1834 he was grievously pained by the sudden announcement that his friend Blanco White had left his house and had become a Unitarian. This gifted, but morbidly sensitive man had been a Spanish priest, had indulged in Socinian speculations, but had afterwards accepted the doctrinal formularies of the church established in this country. He had in Oxford formed an intimate friendship with Whately. For several years he resided in the Archbishop's house in Dublin, and lived in fellowship with the family. While professing Trinitarian views, he has told us that they were merely professed from the current sympathy running from his friends. Here are his words: "I *acquiesced* in the established doctrines—not from conviction; not by the discovery of sounder proofs than those which I had found insufficient, but chiefly by that power of sympathy which tends to assimilation with those we love and respect." He is best known to the generality of readers as the author of a sonnet, which Coleridge pronounces to be the "finest and most grandly conceived in our language: at least, it is only in Milton and Wordsworth that he remembers any rival." We present it to our readers—

"Mysterious night! when our first parent knew
Thee, from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?"

Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo! creation widened in man's view.
Who could have thought such darkness lay concealed
Within thy beams, O sun! or who could find,
Whilst fly, and leaf, and insect stood revealed,
That to such countless orbs thou mad'st us blind?
Why do we then shun death with anxious strife?
If light can thus deceive, wherefore not life?"

Deep and unfeigned was Whately's sorrow at the departure of his friend from the faith. He had truly respected and even loved him. But when he left his house so abruptly he was stung to the quick, and the archbishop's letters, written to White at this time, while they show the depth of his affection, also reveal his mortification. Notwithstanding all this his monetary allowance was continued down to his death in 1841.

The rise and growth of the Tractarian party caused Whately to feel anxiety and even alarm. Newman and Pusey had gathered round them a number of ardent men who held as the most prominent article of their creed, that the Church was the only authorised interpreter of Scripture, that in all points of dispute Church authority—that is tradition—was to decide and determine. Whately called them "the Children of the Mist." They first took public action in procuring a University condemnation of Dr. Hampden's "Bampton Lectures," two years after their publication. We have Dr. Newman's pamphlet before us, and discover how bitter was his hostility. Hampden's contention was that the voice of Scripture was above the codification of truth by fathers and councils. In this battle Whately stood nobly by his friend. And, as Tractarianism developed, he used his powerful mind in expressing the essential Romanism of the movement. He laid bare the trickeries, "reserves," "economies," and "half avowals," of the Tract writers. He coined a queer Greek word, "Phenakism," *anglice* cheaters, to describe the conduct of men who were Protestants in name, or who lived upon Protestant revenues, and yet were Romanist in fact. He speaks strongly of Newman's mixing water with the Sacrament wine (which is the practice with Romanists), and then assigning as the reason for the Popish custom, that undiluted wine was too strong for the stomachs of his communicants before breakfast. This paltry subterfuge awakened all his ire. To these quasi-Romanists he showed greater dislike than to real Romanists. When, through ill health in 1836, Dr. Hinds left Dublin, Dr. Dickenson became his adviser and chaplain. In this gentleman there was a rare combination of personal excellencies, intellectual and moral, and, for ten years, he entered into the archbishop's plans with the utmost zest and ability. He never flagged—he never

failed. The prelate's "love towards him," to quote Miss Whately's words, "grew to almost feminine love in its tenderness, and most constant in its durability." The few friends he drew to him were his true friends and confidants. Hinds, West, Dickenson, and Fitzgerald knew all his heart. When he "tried the adoption of his friends he grappled them to his heart with hooks of steel." As Newman said, "All his geese were swans."

We have already mentioned his open contempt for the generality of women. He was always brusque, and especially when thrown into company with some fine lady with an empty head, or a prattling dilettante. For the depth of true womanly feeling, for their quickness of perception, and their delight in humane labours, he expressed his warmest admiration, and when he met with an intellectual woman he positively delighted in her society.

In the year 1842 death smote down his two dearest friends, both in the height of an eminent and useful career, Bishop Dickenson and Dr. Arnold. Dickenson had been elevated to the diocese of Meath about a year before, and gave promise of taking a prominent place among his mitred brethren. In spirit Arnold and Whately were much alike, but their mental characteristics were dissimilar. The Rugby schoolmaster was the only person really intimate with Whately, who differed seriously with him in opinion. Arnold had a greater depth of emotion than Whately, but they admired and loved each other profoundly, though their opinions were opposed on most public questions. Arnold's death was a national loss, but none out of his own family lamented him more than the Archbishop of Dublin.

He was brought into unfortunate collision with a considerable section of his clergy, by his opposition to the Evangelical Alliance. In this he was manifestly mistaken, and he lived to see it. He thought the Alliance would lead to the formation of another church party, to use his own phrase "*an imperium in imperio*." Another subject of difference between many of his clergy and himself was his scepticism of "converted Irish priests," he says that, as a rule, he found them to be unworthy, or grossly ignorant. He was also suspicious of people as well as priests; he feared that unworthy motives should lead them to come to his church. His predecessor, Dr. Magee, confessedly an able man, had encouraged such conversions, and he was annoyed with many who had been converted by charities rather than the truth.

In the terrible Irish famine of 1847-8, he played a noble and conspicuous part. The Irish staff of life, the potato, was entirely cut off. The normal and best condition of the Irish poor is only a grade above starvation, but when the cheap and simple food upon which they were wholly dependent was taken away, nothing remained but absolute starvation. For nearly three years it was a

struggle to save an entire people from death. Among those who acted worthy the emergency, were this noble-hearted prelate and his heroic wife. They never consulted convenience, ease, or even health in this humane work. Besides what they did in a thousand ways, the Archbishop gave £8,000 from his own pocket. This conduct should have procured for him the lasting gratitude of the Irish people, but he seemed destined every year or two to impinge in his public conduct upon the opinions or prejudices of a number of demonstrative people, whose great forte seemed to be in raising a storm about him. He earnestly supported the proposal for the admission of Jews into the legislature. In his best speech in Parliament, he took the double ground of right and expediency, that a man's religious opinion should not debar him from political privilege and power, and that it was a kind of religious persecution. Another thing that brought him into collision with prevailing sentiment, was his resistance of the national furor upon the so-called papal aggression of 1851. He contended that the real danger lay not in the irritating bravado of the Church of Rome, but in the quiet and secret labours of her emissaries to undermine the simple faith in God's Word. It has been said that he was too tolerant of Romanism, but if those who thus allege read his "Cautions for the Times," his "Search after Infallibility," and his "Touchstone," and at the same time remember his support of Lord Shaftesbury's bill for the inspection of nunneries, they will see how little reason they have so to affirm.

In 1856 Dr. Whately's flow of good health was interrupted by a serious inflammation of the tongue, then more seriously by the appearance of "creeping paralysis" in the left arm and leg. The shaking of the limbs continued to increase. This constant involuntary motion distressed him and strangely disfigured his clear, bold, round caligraphy. He henceforth had to employ an amanuensis. He could always dictate with readiness and accuracy. He would often dictate a short article while sitting at the breakfast-table. The year 1859 was one of severe domestic trial. His home-life hitherto had been a scene of unmingled happiness. In this circle he was genial, tender, and loving,—admired and devotedly loved by all. To his wife, whose love had been the human sun of his existence, whose skilful pen he had often used, and whose devotion to many loving labours was unwearied, he clung more fondly than ever. For thirty-eight years they had lived together without a break in their family by death. Now, however, the dread disturber came. His youngest daughter, within four months of a happy marriage, was stricken down and died. Only a month after his wife was taken from him, her overtaxed frame yielded in an illness of four or five days. He tried to read to her in her illness, but broke down, and when she

was dying he sat outside her room, weeping like a child. His own frame was greatly reduced, the pain in his leg continued to increase. "It was," he said, "as if red hot gimblets were bored into it." Still he was assiduous in his duties, and only ceased from his work when he was taken ill to die. Through 1862 he continued to get weaker, to use his own Yankeeism to Mrs. Arnold, he was "powerful weak." The death of the Prince Consort affected him very much. He says, "I have survived the poor Prince! he is a great loss to the nation. Towards *me* he was always very gracious. Two or three times I sent him my books for his children, and he always acknowledged them with his own hand." Whately delivered his last charge June 18, 1863; he spoke as one from the mouth of the grave. Soon ulcers began to show themselves in his legs; still he kept his usual meeting of his clergy, and held his usual examinations. But in September it was manifest his end was nigh; his appetite failed, he could not be wheeled in his chair round his garden. His sufferings were often extreme; and while the perspiration streamed down his face from the agony he endured, yet he found grace to quietly bear. Some foolish person said that his great mind was supporting him, he sharply turned and said with emphasis, "No, it is faith in Christ." Just before he died, Dr. Dickenson, his chaplain, quoted Paul's words, "who shall change our vile bodies," &c. The dying man interrupted him, saying, "read the words." The chaplain took the English Bible, "No," said he "read his own words." He could not lay his hand on the Greek Testament, but quoted from memory, "This body of our humiliation." "That's right," he replied, "not vile, nothing vile that He has made." On the 8th of October the vital spark was extinguished, the immediate cause of his death was the bursting of an artery in the leg. He was buried in his own cathedral, St. Patrick's. The whole city mourned. The Earl of Carlisle, who was Lord-Lieutenant, and all the nobility of the district, joined with the people in the solemn funeral procession. On the day of the funeral his little favourite black dog, "Jet," got into the room where his master's body lay, watched the preparations, in the procession took his place under the hearse, and accompanied the procession to the cathedral, and then returned to the house. The character of the man, as well as the scene of his funeral, is finely rendered in a poem by the present Bishop of Derry, a poet of some fame. We can only quote the three last stanzas:—

"Rest thou, O martyr, pass'd through anguish mortal,
 Rest thou, O saint, sublimely free from doubt,
 Rest thou, O patient thinker, o'er the portal,
 Where there is peace for brave hearts wearied out.

O long unrecognised, thy love too loving,
Too wise thy wisdom, and thy truth too free!
As on the teachers after truth are moving,
They may look backward with deep thanks to thee.

By his dear Master's holiness made holy,
All lights of hope upon that forehead broad,
Ye mourning thousands, quit the minster slowly,
And leave the good Archbishop with his God."

This singular and brilliant man, for more than thirty years ecclesiastic ruler in Dublin, has left a name that posterity cannot afford to let die. His erudition was not equal to that of many an inferior man, but he was deeply interested in learned research, and was intimately acquainted with the philosophy of language. The only modern tongue that he could speak with ease and grace, besides his own language, was the French. His power as a conversationist amounted to a fascination. He was not brilliant like Macaulay, nor metaphysical or purely literary like Coleridge, but he combined the strength—the massiveness of Dr. Johnson, with the logical subtlety of Hume. He equaled Johnson in retort or repartee, only, unlike Johnson, his wit was as wit should be, hearty and pleasant, though he could effectually extinguish a braggart or assumptious person. We think he sometimes forgot his true dignity in his love of joking and punning; and some of these puns and witticisms are of a sorry description. Talking to a friend about the spirit of intolerance and persecution being taught to the children, the friend said he was not taught it. "What," said Whately, "were you taught this,—

"Old Daddy Longlegs *won't say his prayers,*
Take him by the left leg and throw him down stairs."

Two of the most popular persons in Dublin were a preacher named Day, and a circulating library keeper named Morrow. Dr. Whately said once, "The ladies of Dublin run to Day for a sermon, to Morrow for a novel." He once broke in upon the discourse of one of his clergy, a loquacious boaster, and said to him, "Pray, sir, why are you like a bell in your own church steeple?" "Because," said he, "I am always ready to sound the alarm when the church is in danger." "By no means," was the rejoinder, "it is because you have an empty head and a long tongue." He was told of a gentleman who would have no servants but returned convicts. "Well," said his Grace, quickly, "Your friend will wake up some morning and find himself the only spoon left in the house." One of the best of his conundrums is this: "Why can the natives of Africa never starve in the great desert? Because they can eat the sand which is (*sandwiches*) there. But what brought the sand which is there? Noah sent Ham, and his

descendants mustered and bred (*mustard and bread*).” While he was rather imperious, and ill brooked opposition, and his great powers and his exalted position gave him immense advantage, yet he heartily enjoyed the quick and smart return of a clever man. We give this instance, though by no means the best. Leaning on the arm of his Chaplain he met an old friend, whose walking powers were excellent. “I hope your Grace is very much better to-day?” said this friend. “O, I am very well indeed, if I could only persuade some strong fellow like you to lend me a pair of legs,” was the reply, for the Archbishop was rather lame then, as his legs were diseased. “I shall be only too happy to give you my legs if your Grace has no objection to give me your *head* in exchange,” rejoined the friend. The face of the aged Prelate lighted up at the wit, and the delicately conveyed compliment, for one of his weak places was his susceptibility of gentle flattery. With a hearty laugh, he said, “Mr. — you dont mean to say that you are willing to exchange two *understandings* for one.” Retort followed retort till it became a regular battle of puns. He sometimes remarked that all the poor jokes were attributed to him, and “I ought,” said he, “to be labelled, “Rubbish shot here!” He believed in honest hearty laughter, and would say, “Cultivate not only the corn fields of the mind, but the pleasure grounds also.” No modern writer has made greater use of proverbs. He was quick to detect any fallacy lurking in them, but equally apt in applying the truth taught in the best of them. In a *jeu d’esprit* his keen and eager wit uses a great number of proverbs, interweaving them with great dexterity, with the thread of his argument. A few lines are all we can find room for. This string of proverbs is in the form of a letter to a lady who desired to know his opinion on the state of Ireland. He says, “The occasion is now arrived when all who wish to deliver this country from its troubles, and ward off impending dangers, ought to exert themselves, and, as the proverb says, “take time by the forelock.” We may regret that so many opportunities have been lost; but, as the proverb says, “the miller cannot grind with the water that is past.” If we would not be worse than the fools, whom, as the proverb says, “experience teaches,” we must not vainly wait for to-morrow; “to-morrow,” as the proverb says, “comes never.” Standing still and waiting never did any good, for, as the proverb says, “though the sun stood still, time never did,” and it is vain to wish things were different. “I never fared worse,” as the proverb says, “than when I had a wish for my supper.” It is useless to expect a change of ministers to reform Ireland, for, as the proverb says, “to a leaky ship all winds are contrary,” &c. &c.

His wealth of illustration and ready command of striking analogies is a prominent characteristic of his style. Many of his

sentences are true apothegms. In speaking of the need of such books as his "Easy Lessons on Reasoning," he says, "the treatises upon the subject are like ships well freighted, but which can only unlade at a few wharves. The want is of small boats drawing very little water, which can carry ashore small parcels of the cargo at every part of the coast, and run up into every little creek." "The Christian faith is not merely to believe what Christ taught, but to believe *in Him*." "The two dispensations (the law and the gospel) *correspond* in almost every point, but *coincide* in very few. Like the flower and the fruit of a plant, the one is a preparation of the other." "A little learning is a dangerous thing only (and then always) when we overrate it, and are not aware of its littleness." "If the Gospel is against a man, he will be against the Gospel." These sentences taken at random will indicate the terse and rich style of his writings.

Any record of the good Archbishop which did not mention his profuse liberality would be manifestly unjust. His rule of giving was not "I'll give a sovereign for your sovereign." As a strong political economist he had no system of giving. When he was made aware of a needy case, his purse was opened to the extent of the case. For wealth as giving rank and power he cared not one whit. He acted upon the principle, which he often cited, not what can I afford to have, but what can I afford to do without. Out of his large income he never saved a shilling; and paid for his insurances out of his own private income, and at his death he was no richer than when he became Archbishop. But he must be certified of the real necessity of a case presented to him: he was not a blind, indiscriminate giver. He used to boast that he never gave a penny to a street beggar in his life. But he had a quality even rarer than this great liberality, his use of the patronage of his office. He never bestowed any of his livings upon his family, till a year before his death he gave his son the very poor living of St. Werburgh's, Dublin. It is true that five of his chaplains became bishops, but they owed their elevation to their own merits and not to any application on his part. He felt to have asked a favour of the Government would have destroyed his power with the Government and his independence. He was constantly urging upon the authorities the necessity of reforms in the church, and the removal of many abuses was done by his advice. But, as we have said, no reform can prolong the existence of the manifest wrong of a dominant minority imposing an institution upon the majority. This is a source of just discontent and perpetual disaffection. The keen eye of Whately saw that this monstrosity could not be perpetrated long. Once he said that it was likely he should be the last Archbishop of Dublin. His reforms and palliatives were very good as far as they went: he desired the removal

of the bishops from the Lords, he also advocated the abolition of the Lord-Lieutenancy of Ireland, and the annual residence of the Queen in Ireland as in Scotland.

As a preacher Dr. Whately was never popular, though a select few gathered round his pulpit in deep admiration, but he had none of the art of an elocutionist. He spoke simply and clearly. He never declaimed or attitudinized. He had a mortal abhorrence of windy declamation, and never failed to express his displeasure at such trickery. He, as a speaker, was at the other extreme, there was not a particle of life or animation in his manner; but his greatest defect was the unpleasant monotony in the low tones of his voice. As a speaker in Parliament he cut but a poor figure. Singular to say, very few of the bishops are creditable speakers in Parliament. It is admitted that in that august chamber of the Senate, proverbial for its wretched oratory, the worst speakers are the bishops, with the brilliant exception of Samuel of Oxford; but there never was a poorer speaker there than Archbishop Whately, and what he did say the reporters, who can hear when no one else can, could not catch his words. There was the greatest possible contrast between him on his legs in the Lords' mumbling out his speeches, and the brilliant conversationalist shining first among wits, or in close debate taking a leading part in the circle of his friends. In this sphere he was only surpassed by Coleridge, and equalled by Macaulay.

He was a genial-hearted man, full of the milk of human kindness. To the poor, the weak, and sorrowing he was all tenderness and love; he was a universal favourite among children, they ran after him and would cry out, "Artsbissop," he would stop and tell them a story, or take them up in his arms and carry them, or make his dog perform some trick to delight them. His dog was his invariable companion, and he delighted to learn him various feats,—many of which were marvels of canine sagacity. Animals of all kinds attracted him; he would lure the cows to feed them; and he watched the habits of animals closely, even the frog or snake. "Do you know," he said, "why a dog never lies down till he has turned round three times? It is manifestly an instinct given him in his wild state, in which he would require to clear a space for his lair in the midst of grass or brushwood." His favourite pastime was gardening, and he might often be seen walking with his gardener: he says that plans of sermons, lectures, charges, and treatises have been worked out in his mind while at work grafting, or other gardening occupation. One of his gardeners was boasting of his ability in raising plants, when the Archbishop said to him, "Did you ever raise any plants by capillary attraction?" "O yes, surely, my lord," said the man.

To a man with so little imagination, the popular authors of the

day were at a great discount. Shakespeare was his prime favourite, Scott and Crabbe he liked; he could not read Wordsworth, and hardly tolerated Byron. He never tired of Macaulay. His narrowness is seen in his expression of disgust at Thackeray. He says, "If you were to serve up a dinner with a top dish of roasted fox, stuffed with tobacco, and basted with train oil, and at bottom an old ram goat dressed with the hair on, and seasoned with assa-fœtida, the side dishes being plain boiled rice, this would give you an idea of what his fictions are, to my taste." He complains with some ground of these novelists' systematic caricature of Christian people. He himself perpetrated several "poems," but as the most lenient canons of criticism cannot admit them to be true poetry, we regret that his daughter has not kept them in their merited oblivion.

Of his works we will not trust ourselves to speak at present; the books, lectures, addresses, pamphlets and sermons, that bear his name as author, annotator or editor, number more than seventy. This shows how truly and earnestly he worked, for with his other duties he did so much. Some of these works will live on for ages, and his name is enshrined among the immortals. There is in all his writings an honesty and candour, a remarkable freedom from bias or prejudice, an earnestness and noble contempt of pretence and varnish, a love of truth and goodness wherever found; a keen observation of human nature, almost Shakesperian in its penetration and universality; a shrewdness and sagacity; an ease and masterliness in turning to good purpose the abundant materials gathered in the reading and reflections of a life-time; and a profoundly reverent and devout spirit, that reading his productions is most instructive, refreshing, and stimulating. It is true that the tendency of his intellect was destructive, rather than instructive. In exposing folly or fallacy, he was a giant. His assaults could not be resisted. He was a critic of the highest class. Nearly all his writings are in this direction, and in the nobler art of creating and constructing, in theology or philosophy, he was deficient. Yet a true estimate of the man, his life and works will make good the words of one of the greatest of modern writers, J. Stuart Mill, who says, "Of all persons in modern times, entitled to the name of philosophers, the two probably whose reading was the scantiest in proportion to their intellectual capacity, were Archbishop Whately and Dr. Brown, but though indolent readers, they were both active and fertile thinkers."

E. H.

ART. II.—THE DURATION OF FUTURE PUNISHMENT.

IT would neither be irrelevant nor uninteresting to trace the history of this doctrine through all the vicissitudes of the church during past ages, and see on which side of the question the best and purest of its members have taken their stand. The result would show that in all ages the doctrine of the eternity of future punishment has been an article in the creed of the best, and purest, and most useful of the churches; and has been received as divinely revealed by the church in general. Its denial has ever been an exception to the rule, and has been branded as a gross error, and accounted a ruinous heresy. The apostolic fathers believed in eternal punishment. It is true, that in the former part of the third century, Origen argued that it would not be penal and everlasting, but only corrective and temporary. "His idea is that of Purgatorial fire," and according to R. W. Hamilton, wherever the word arises in Scripture, he almost always so translates it; and the fire is that of the general conflagration, through which the righteous shall pass unhurt, while it shall purify the wicked. This was, at the time, a novel view; and Augustine says, "The church disapproved of it, not undeservedly." And the purest, and most useful sections of the Christian church still disapprove of Origen's heresy, which is only held by a few; and they belonging to small and insignificant churches, which are heretical on the most vital points of doctrine taught in the New Testament.

To get rid of the obnoxious doctrine of eternal punishment many strange theories have been adopted.

Let us briefly examine some of the most prominent of these theories.

1. *The theory of the destructionists.* This theory makes short work of future punishment. It blots the sinner out of being. They who hold it do not deny that the nature of man is immortal; or rather, that it is capable of immortality; but that his immortality needs to be sought after; and that failing to seek after it, and the end of his earthly existence not being answered, he shall be cast off—he shall perish—he shall cease to be. Thus the nature and duration of future punishment are blended. This view of future punishment outrages all the instincts, desires, and aspirations of our being, and is contrary to all our conceptions of the nature of mind. What was it that gave birth to this theory? Was it a strong feeling of benevolence towards the rebel sufferer; or a dread of falling into the eternal flames? Or was it a wish to justify the

benevolence of the Eternal, and sweep away the charge of vindictiveness brought against the divine character? We would not be uncharitable. But whatever gave rise to this theory overshoots its own mark. What has been gained by it but a punishment that is eternal, in the dark abyss of annihilation? And whether they say, "It is mercy that shortens their misery; or justice which shivers their being," it all amounts to the same thing: it is God inflicting a punishment that is eternal, and nothing else will satisfy.

To this theory we oppose every argument by which the immortality of the soul is established; and repudiate it as unscriptural, unnatural, and unreasonable. We have always regarded the Scriptures as teaching that the soul is immaterial and spiritual, and consequently immortal. Immortality is a quality of its nature, and not something conferred, or superadded. Rewards and punishments are contingent, and therefore relative. They have reference to a *real and existing being, whose nature they cannot change; but upon which they fall.* If that nature was created *immortal, then immortality cannot be conferred as a reward of obedience; and if it was created perishable, then its destruction cannot be the penalty of disobedience, but a natural result.* Every theory which requires a reversal of the constitution of human nature must be false. The theory of the destructionist reverses that constitution, by rendering the soul, which was perishable, immortal; or the soul that was constituted immortal, perishable; therefore, we reject it as false.

We may safely admit, with John Locke,* that the immateriality and immortality of the soul cannot be proved by human reason alone; that it is a subject of divine revelation; and that its proof must be sought for in the word of God; as philosophical and demonstrative certainty cannot be obtained. But when we have ascertained the fact, that the Bible everywhere recognizes man's immortality, that the whole structure of the book is built upon this recognized element in the human constitution; that all its doctrines and precepts are enforced by rewards and penalties that continue for ever; and that by this doctrine the whole system of Christianity stands or falls;—we may safely produce its spirituality and immateriality; its superiority to and dominion over matter; its yearnings after the distant and invisible, the mysterious and infinite; and its burning and ceaseless desire for unending being, as cumulative evidence of its immortality. The doctrine of the soul's immortality is in harmony with every feeling and aspiration of the nature of man, and is contrary to none; while the doctrine of its annihilation is contrary to all those feelings and aspirations, and in harmony with none.

* *Essay on the Human Understanding.* 34th edit., pp. 440, 441, 442.

The destructionists pretend to have the Scriptures on their side, and quote them in favour of their theory; claiming all the passages in which the words, death, destruction, perish, or perdition, are used as the penalty of sin, but on examination it is found that these passages do not answer their purpose.

First.—*Examine those passages in which death is set forth as the penalty of sin.* “The wages of sin is death,” “The soul that sinneth it shall die,” “The end of these things is death.” If you ask the destructionist what he understands by the word “death” in these and similar passages, he replies, “I believe that death just means death literally, and nothing more; all consciousness will cease, and there will be an end of the sinner.” As they are great sticklers for the literal meaning of scripture, will they give us a literal exposition of the following passages? “But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their portion in the lake which burneth with fire and brimstone, which is the second death.”* “And death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life, was cast into the lake of fire.”† Bloomfield very properly remarks that “In the Old Testament, death often has the sense of utter destruction, or perdition, implying both physical dissolution, and exclusion from the presence and favour of God, in consequence of sin. In the New Testament this sense is applied with more definiteness to the gospel scheme; and as ZOE (life) is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection, so THANATOS (death) is put for the opposite, namely, “exclusion from the kingdom of God,” including the idea of physical death, as aggravated by eternal damnation and punishment.”‡ “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind; nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”§ This exclusion from the kingdom of God is called by John, “The second death.” In perfect harmony with this view is the teaching of the Saviour. “The rich man also died and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom.” Here is a soul disembodied conscious of its own being and wretchedness, and of the happiness of others from whom it was separated. But this is objected to as being only a parable. We ask, does the Lord teach truth or falsehood in his parables? If truth, then there is a fearful future before the impenitent sinner.

* Rev. xxi. 8. † Rev. xx. 14, 15. ‡ Bloomfield's Greek and English Lexicon.
§ 1 Cor. vi. 9, 10.

"After death the judgment." But there can be no judgment if death extinguish all consciousness.

Secondly.—*Examine those passages in which destruction is set forth as being the penalty of sin.* Great stress has been laid upon this use of the word "destruction" by the destructionists, who regard it as decisive in the controversy. They say "This is a stronger word than death." And if you press them to give you what they conceive to be its meaning, they will reply, "Well, destruction means the end of a thing." The destruction of the sinner is therefore said to be the end of the sinner; there will be nothing more of him; the alien ceases to be. But is this the sense in which the words so rendered are used in any passage that clearly refers to the final destiny of the sinner? Let us not forget the fact that, in all these passages where destruction is threatened as the penalty of sin, continuous existence is supposed, and that the threatened destruction is the beginning of a new era in that existence. If not, how can we understand those passages in which the destruction of the sinner is expressed by other terms, and described in other words? They are to "depart into everlasting fire," to share "their portion with hypocrites and unbelievers," where "there shall be weeping and gnashing of teeth." "The wrath of God" abideth on the finally impenitent. "Their worm dieth not, and the fire is not quenched." "And they have no rest, day or night." Surely continuous existence is implied in these passages, and yet they describe minutely the destruction of the sinner.

The destructionists have imposed upon many by quietly assuming that whenever the word destruction occurs in a passage to describe the punishment of the finally impenitent, it is synonymous with the word annihilation. This is a gratuitous but successful method of imposing upon the ignorant. The word "destroy" means "To ruin; to lay waste; to kill,"* but not to blot out of being, and the Greek words so rendered certainly have no such meaning. The New Testament knows nothing of the annihilation of souls, but clearly teaches that the impenitent shall suffer "severe loss, destruction, or ruin."† Take a passage or two, "The Lord destroyed Sodom and Gomorrah."‡ Does this refer to the buildings only, or to the men that dwelt in them, or to both? We reply, to both, but to the men in particular. If the destructionists were right, we would hear no more of the Sodomites, they having ceased to be. But the Saviour says "It shall be more tolerable for the land of Sodom in the day of judgment than for thee."§ Take another passage from the lips of the Saviour. "Fear not them which kill the body, but are not able to kill the soul: but rather

* A. Reid's Dictionary.

† Bloomfield's Greek Lexicon.

‡ Gen. xiii. 10.

§ Matt. xi. 24, and x. 28.

fear him which is able to destroy both soul and body in hell." Here as everywhere throughout the Scriptures, the immortality of the soul, its continuance in existence when the body is dead, is taught as an acknowledged truth. The uttermost that man (whom we are apt to fear), can do unto us, is to kill the body; he cannot kill the soul. But here is one introduced whom we are to fear, who has power "to destroy both soul and body in hell." And who is he? Stier replies, "the one pre-eminent and proper enemy and destroyer of souls." He assigns several reasons for this conclusion.* If he be right, then we can easily see with him that the wicked one may have power to seduce and ruin the soul, and should therefore be dreaded, yet he has no power to annihilate it. Bengel says that the person referred to, and possessed of the highest ability and authority, is God; but that the Greek word means "to destroy, to ruin." "It is not said to kill: the soul is immortal."† Hence this ruin has a local habitation; it is to be in hell. Thus we see that these passages avail nothing for the destructionists.

Thirdly.—*The passages in which the finally impenitent are said to perish.* This word has been used by the destructionists as further deciding the controversy in their favour, but it avails them nothing. So far as the doctrine of future punishment is concerned, in the teaching of the New Testament, its meaning is similar to the word destroyed, therefore the venerable translators of the Scriptures have frequently rendered "to perish," the same Greek word which means "to destroy." Nearly all that we have said on the word destruction might be repeated here. It is true in the Old Testament, man is compared to "the beast that perisheth."‡ But there is one point of difference strongly marked in the word of God, "The spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth."§ The immortal and accountable ascends to the bar of God; but the perishable and irresponsible descends to its kindred earth. When the Saviour said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have everlasting life," he proceeded to explain what he meant by the word perish, without appearing to give a formal definition. "He that believeth not the Son, shall not see life, but the wrath of God abideth on him."|| To perish, therefore, in the most fearful sense, is to have the wrath of God abiding on the soul.

Fourthly.—*The passages in which the word perdition is employed to describe the condition of the finally impenitent.* It is worthy of remark that in every passage in the New Testament, in which the word "perdition" occurs, the original word so rendered is

* Stier's *Words of the Lord Jesus*. † Bengel's *Gnomon*. ‡ Psa. xlix. 11, 12, 20.
§ Eccles. iii. 21. xii. 7. || John iii. 14, 15, 36.

the same as that which is often translated destruction.* And every text in which it is found conveys the idea of a state, or place to which the wicked belong, or shall ultimately be consigned. Judas is called "a son of perdition,"† who by transgression fell, "that he might go to his own place." "It would have been good for him if he had not been born." "The man of sin," is "the son of perdition."‡ Over-anxiety to be rich leads to many foolish and hurtful lusts "which drown men in destruction and perdition."§ Apostates "draw back to perdition."|| "The day of perdition of ungodly men."¶ What is there in any or all of these expressions to indicate that the incorrigible sinner shall cease to be? Do they not all imply continuous existence; perpetuated suffering? There is nothing in the word of God, so far as I can see, which affords the slightest countenance, not to say support, to the theory of the destructionists.

2. *The theory of the Universalist.* The supporters of this theory maintain that all men will ultimately be saved, in opposition to the doctrine of eternal punishment, and think they have strong Scripture ground for their belief. They argue "that as Christ died for all men, all men shall be brought ultimately to participate in the benefits of his death, in their restoration to holiness and happiness."*** Others go further than this, and claim the restoration and eternal salvation of all men at the hands of Infinite Justice, on the grounds of equity. They argue that man is a finite being, and that the turpitude of his sins must be measured by his finite capacity; and that the sins of a finite being can never, in justice, be visited by infinite or everlasting punishment. They array all the attributes of Jehovah on their side, and against their opponents; and declare that there is not one word of Scripture to countenance the doctrine of eternal punishment.

First.—*Let us inquire into the support this theory finds in the first ground taken; viz., The death of Christ for all men.* There is not one plain passage in the word of God which teaches that if a man shall persevere in sin through life, wilfully reject Christ, he shall be saved through the death of Christ. Even those passages which have been pressed into their service are wrested from their natural meaning by a *forced and violent interpretation*. To conclude that because it is said the birth of Christ was "good tidings of great joy unto all people;" that "he, by the grace of God, tasted death for every man;" that "he is the Saviour of all men;" that "he would have all men to be saved;" and the like, all men shall ultimately be saved, is to misunderstand the nature and design of the atonement, and the conditions

* Bloomfield's Greek Lexicon on APOLEIA.

† St. John xvii. 12; Acts i. 25; Mat. xxvi. 24.

‡ 2 Thessalonians ii. 3.

§ 1 Timothy vi. 9.

|| Hebrews x. 39.

¶ 2 Peter iii. 7.

*** Imperial Dictionary, vol. 2, p. 1120.

of salvation. The death of Christ was not intended to save responsible beings unconditionally. Of this some writers seem to be convinced, or why do they, without Scripture authority, propagate the theory of a state of probation in the world to come, and tell us, as the author of "*The Destiny of the Human Race*" has done, "that the work of the Church *is now*, as it will be in the world to come, the conversion of sinners to the Redeemer;* and that the teaching and discipline brought to bear upon disembodied spirits "will be carried *on* upon the new earth in which dwelleth righteousness; and that it will be accomplished by and through the agency of the elect church?"† This is too absurd and unscriptural to require refutation. Hence this ground has been abandoned by the most of Universalists, who are Socinians, and deny that there is any virtue in the death of Christ save such as is found in the heroic example of a martyr. Sceptics in general rejoice in the spread of Socinianism, and Socinians rejoice in the spread of Universalism; and it is meet that they should, as they are so nearly related to each other.

Secondly.—*Let us now inquire into the support this theory finds in the second ground taken: viz., The justice of God.* On examination the argument founded on the justice of God assumes too much. It assumes that the person employing it is perfectly acquainted with the magnitude, demerit, and evil of sin; understands exactly the requirements of the divine law, which has been so shamefully violated; knows the precise manner in which infinite justice ought to treat the offender; comprehends the amount of real injury which the soul has sustained from sin; and is familiar with all the influences of good and evil, visible and invisible, that affect the human mind and give a colouring and direction to moral actions. But are they really acquainted with these things? Can human reason mark out the path of duty for the Infinite One? Do not these things lie beyond the range of the penetration and sagacity, even of the far-seeing Universalist? Is not his mind too much blinded by prejudice, and under the influence of sin, to be a judge of these matters? A company of criminals are not the persons who would be likely to form a correct judgment of the merits of the law that condemns them; as their own interests would be likely to incline them to the side that appears to be most favourable to themselves.‡ *But the assumption goes farther still*, it implies that great numbers will be saved who will neither be *indebted* to the *mercy of God* nor the *atonement of Christ* for their eternal salvation. True, they have sinned, and died without seeking after pardon, or obtaining the slightest

* *The Destiny of the Human Race*, p. 120. † *Ibid.* p. 193.

‡ A. Fuller's *Letters to Mr. Vidle*. Letter 7.

evidence of it; but having passed into the invisible world, and suffered the *due punishment* of their misdeeds, they will claim heaven as their *right*. Andrew Fuller is correct when he says: "If endless misery be *unjust*, exemption from it must be the sinner's right, and can never be attributed to mercy; neither could a mediator be needed to induce a righteous God to liberate the sinner when he had suffered his full desert."* The Universalists will want a heaven for themselves, and a triumphant song of their own. They are not comfortable now in the company of the orthodox, and would not be comfortable then in the company of those "who have washed their robes, and made them white in the blood of the Lamb;" and who "sing as it were a new song," "the song of Moses the servant of God, and of the Lamb."

3. *The Reformatory theory.* Those who hold this theory are believers in future punishment, but they maintain that it shall be of limited duration. They regard hell as being a great reformatory, where the sufferer shall be taught, by a sad experience, the folly of his sins, and be led to reform his ways. Thus, what the incarnation, life, teaching, death, resurrection, ascension, and intercession of our Lord and Saviour Jesus Christ, the outpouring of the Holy Spirit, the preaching of the glorious Gospel, and all the institutions and ordinances of the Church have failed to effect, is to be accomplished by punishment. Have the supporters of this theory received some new and well-authenticated revelation from God to assure them that he has connected punishment with reformation, as cause and effect, as all reason, analogy, and existing revelation are dead against them? This theory finds no countenance in Scripture, and it cannot be legitimately inferred from the perfections of God. Take a few passages from God's word bearing on the point in hand. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."† Whatever be the nature of the sin, the sacrifice of Christ avails not for it—irretrievable ruin is the result. "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come."‡ We attempt no statement as to the nature of this sin; but we feel assured that its guilt and penalty must remain for ever. No reformation can ever erase it or wipe away its stain. "He that

* Fuller's Letters to Mr. Vidle. Letter 1st.

† Hebrews x. 26, 27.

‡ Matthew xii. 31, 32.

being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy."* Shall reformation remedy that which is remediless? I have observed that the friends of this and the other theories we have examined become strong in assertion, even amounting to fury, in proportion as they become weak in argument and scant of Scripture evidence.

Analogy affords ample material for the refutation of this theory. Only mark the operation of the laws of nature, and you will find that the punishment of many sins in this life is not only not corrective, but renders reformation impossible. Some sins dethrone human reason. Others break up the constitution and destroy the animal economy; others are visited by the penalty of death: in each of these, and all similar cases, reformation is an impossibility. But when punishment in this life is designed by Jehovah to be corrective, it does not follow that the chastening of the Lord always produces reformation. "Why should ye be stricken any more? Ye will revolt more and more."† "O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved: thou hast consumed them, but they have refused to receive correction; they have made their faces harder than the rock; they have refused to return."‡ Now, if God has not connected punishment and reformation in this life so that the one shall follow the other with the precision of cause and effect, how can we have any certainty that they will be connected in the world to come?

4. *The purgatorial theory.* This theory does not deny the eternity of future punishment in the case of all those who die out of the pale of the Romish Church. It can scarcely be said to be an invention of the church, as the doctrine of a middle state was taught by heathen philosophers before the church existed. They argued that the body is such a muddy, polluted vessel, that the soul when drawn off from it by death must partake of its impurities, and therefore a process of purification is necessary to fit it for eternal happiness. Plato, followed by the Papists, divided the dead into three classes. Virgil describes the purgatory of the heathen in language that rivals that of its Popish advocates. Popery nearly appropriates the middle state of the heathen. Dr. Begg remarks, "It is interesting to discover that even Satan himself—that dragon from whom the apocalyptic beast received his power—although very clever, and full of experience, has, after all, only a limited number of tricks and inventions. He simply palms off upon the New Testament Apostasy one of his old devices, from which great ruin to souls had sprung."§ Popery reserves this

* Proverbs xxix. 1. † Isaiah i. 5. ‡ Jeremiah v. 3.

§ *Handbook to Popery*, p. 220.

prison for her own votaries, who must make ample provision for their speedy releasement before they enter, or they must remain there till their friends have paid for them the uttermost farthing. For this theory there is no foundation, either in scripture or reason; but as it does not necessarily deny the eternity of future punishment we shall pass it by without further remarks.

5. *The theory of a future probation.* The supporters of this theory admit that the greater part of mankind live and die either in total ignorance of Christ, or in a state of utter indifference to his claims, or in the wilful rejection of his salvation, and that "Salvation is in scripture never regarded as separable from probation."* As the first probation of the multitude has utterly failed, a second probation is invented and "adopted to their weakness, and in harmony (as they say) with what is to be their final position in the universe."† This new state of probation, they think, probably, "will commence immediately after the resurrection; that it will be followed by the teaching and discipline of the invisible world—so far as that teaching may be brought to bear on the disembodied spirit; that it will be carried on upon the new earth in which dwelleth righteousness; and that it will be accomplished by, and through the agency of the Elect Church."‡ "We believe," say they, "that the work of the church is *now*, as it will be in the world to come, the *conversion* of sinners to the Redeemer;" § and all this is to be accomplished by the preached word of God. The scriptures quoted, and the arguments employed in support of this theory, are nearly identical with those employed in defence of Universalism; and a successful refutation of the one will prove a successful refutation of the other.

You scarcely need more satisfactory evidence of the fallacy of this theory, than what is found in its moral tendency. Nothing can be more soothing to the carnal mind, or better fitted to fortify the sinner in his sins. In the indulgence of his dissolute habits he might well try to calm his troubled spirit by saying to himself, "Well, there can be no harm in gratifying my own inclinations, and having it much my own way. I am not very sure that there is another state of being, and if there be, and if these things are wrong, I shall be placed under the care of the 'Elect Church,' which will make me an offer of Christ, and I will then accept of Him, if it is necessary." Surely this is selfish enough; but if the theory be true, the reasoning is sound, and the conclusion legitimate; though it presents to us strange views of the religion of Christ, the moral tendency of which would be only evil. Such a theory could only arise from a false, petty—a spurious sympathy—

* *The Destiny of the Human Race*, p. 193.

† *Ibid.* p. 192.

‡ *Ibid.* p. 192.

§ *Ibid.* p. 120.

a misguided benevolence, which would sooner allow the moral anarchy of the universe, than allow those souls who have lived and died without Christ shall be punished forever. If God be just and righteous—if he possess every moral excellency in an infinite degree—if holiness is not only an attribute of his nature, but a quality belonging to his being and perfections—if the perfections of man in moral goodness be the grand object of revealed religion—and if sin be the abominable thing which he hates—then it must follow that this theory can have no place in a revelation coming from him.

This theory has the further misfortune of being entirely unphilosophical, and unnatural. Probation implies *trial, risk, responsibility*. The probationer is put upon trial for a given period, during which there is risk—there is danger of failure; and at the end of the allotted period, there is a tribunal which shall decide whether he has succeeded or failed, and shall reward him accordingly. Without this there can be no probation. It is agreed by all who acknowledge the New Testament in any way, that life is a probationary state. But it cannot be probationary without *trial, risk, and responsibility*. Facts demonstrate that life's best time may be wasted—life's noblest purposes abandoned—life's greatest mercies squandered—life's noblest faculties prostituted, and life's most important work left undone; then comes the inevitable tribunal, with its infinite Judge, whose sentence shall be according to impartial justice.

The second probation proposed by this theory must imply the same things that were implied in the first—*trial, risk, responsibility*. There can be no probation, either in this or in any other world without them. And if there be trial, risk, and responsibility, there may be failure; and thence must follow a righteous tribunal with its judge, who must again decide, and either approve or condemn. We ask, will the probationers have a second resurrection, in order to go on another probation? And shall there be an unending series of probations and judgments? The idea is absurd beyond measure.

The place where they shall spend the period of their second probation is to be "the new heavens, and the new earth, wherein the righteous dwell;" that is heaven—Paradise—the New Jerusalem. So that these second probationers will be greatly favoured. They will be taken to heaven before being prepared for it. This may be very convenient for "the Elect Church," who are to bring them to Christ: whether it will be very agreeable or not is another question. But what saith the Scriptures? "And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." "For without are dogs, and sorcerers,

and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”* And as to the “Elect Church,” “they rest from their labours; and their works do follow them.”†

The Bible teaches very plainly that man is a moral agent; that he is responsible to God for his actions; that his trial or probation will continue for the period of his natural life; that after death he will be summoned to the tribunal of the righteous judge of all men; who will reward him according to his works; that this is the last judgment, because its decisions are final, and there shall no other judgment succeed it; that after it there shall be no other dispensation of mercy to man; and that his state, whether of happiness or misery, will be fixed for ever. This teaching of God’s word is supported by reason and analogy, into the discussion of which the want of space forbids us to enter.

We have been thus far particular in dealing with this theory, because it favours such schemes of doctrine as deny the doctrine of eternal punishment. True, the author of “The Destiny of the Human Race” professes to believe in a Hell, and in the eternal punishment of the very small number of the incorrigibly wicked. But what is that hell? and what that punishment? Let us hear. “The cursed” depart into “everlasting fire, prepared for the devil and his angels,” from which it would seem that for them no further probation is permitted. It is distinctly said “eternal punishment.”‡ Again, “We are satisfied that it (the book) teaches in the plainest possible terms, that the final lot of the irreclaimably wicked is ‘hell,’ the ‘lake of fire,’ the ‘second death;’—a judgment *directly inflicted by the hand of God*, and not in any sense the result of violated law.” . . . “Further, it has no gradations, for how anything like degree can be associated with an *everlasting* punishment, first represented as being cast into a ‘lake of fire,’ and then explained to be the ‘second death,’ it passes our comprehension to imagine. Such terms, *naturally* understood, would certainly seem to imply the absolute extinction of being, by a divine and judicial execution. We say *naturally*, because in no other sense would any unprejudiced reader ever think of understanding such passages.”§ Here you have the author’s views openly expressed. Hell is the abyss of annihilation; eternal punishment is the extinction of being, and the primary cause is not the violated law, but the sovereign pleasure of God executed on the vessels of wrath. This author belongs to the destructionists, and all the arguments urged against them will be found to have equal force when urged against his theory. But our author finds another kind of hell than the above, where some of the worst of the second probationers will receive many or

* Rev. xxi. 29.

† Rev. xxii. 11; Rev. xiv. 13.

‡ *The Destiny of the Human Race*, vol. i. p. 297.

§ *Ibid.* vol. i. p. 309.

few stripes, as the case may require, "not incompatible with improvement;"* "remorse," in their case, is "intended to lead to repentance."† Thus hell, with him, is any sort of place that suits his whim, and eternal punishment any sort of thing that his theory may require.

II. *Let us point out the grounds upon which the doctrine of eternal punishment rests for its proof.* We have only as yet been trying to weaken the force of those objections commonly offered against this doctrine, and to shew that the theories adopted by men are more objectionable than the doctrine itself; and that they are unsupported either by reason, analogy, or Scripture. We must now go in search of proof of the truth of this doctrine. Let us turn briefly,

1. *To the evidence derived from natural religion.* Dr. Angus says, "The consideration of a future state of punishment must evidently belong to the subject of natural religion."‡ In this we decidedly concur, as we find that it is not merely a dogma of divine revelation, but a fact independent of it; and was taught among the Gentiles by their philosophers, moralists, and poets, who described the nature, degrees, and duration of future punishment in language very similar to that of the sacred volume. Human reason concluded, as it well might, that in some way or other it should be well with the righteous and ill with the wicked, though it could not teach accurately how. There is a dread of future punishment found in the breast of every human being. Thus, after the commission of any flagrant wickedness, there arises in the mind forebodings of a dire after-reckoning, though no eye sees the act, no one is privy to it, and there is no fear of being brought to public justice; yet, whenever the mind falls back upon it, it is filled with presages of a woeful futurity. How is this? Some would reply, "It is the result of education." But how did the idea come to exist at all; for it must have existed before it was taught; and if education put the idea into the human mind, how is it that education cannot take it out, especially as it is seconded by the impassioned eloquence of men's own vicious inclinations? It is a fact that some of those who have attempted, with great industry, to extinguish all thoughts of another world, and all dread of future punishment, have utterly failed. They may perhaps have succeeded, in the midst of their riotous pleasures and sinful delights, in stupefying conscience for the present, and banishing the dread of future misery; yet no sooner do they retire from their associates and pleasure than the mind falls back upon itself and its doings, and its old uneasiness and dread of punishment returns, which they

* *The Destiny of the Human Race*, vol. i. p. 301.

† *Ibid.* p. 307.

‡ See note on *Builer's Analogy*, p. 45.

must again drown in wine, or pleasure, or company, or in some other way. What are all those fearful forebodings but so many presages of a coming judgment, which arise out of the very constitution of the human soul, when brought under the influence of guilt.

Butler, in his "Analogy of Religion to the Constitution and Course of Nature," has taken the subject up, and in a chapter principally devoted to present and future punishments has given us what Dr. Angus calls "one of the finest triumphs of the analogical argument, in which its powers as a weapon of defence appear to great advantage ;—cutting down as with a scythe a whole army of objections which are most frequently found in the mouths of adversaries." Butler shews us clearly, not only that there is a great deal of misery in the world, but a great deal that men bring upon themselves, which cannot be removed or overcome during their natural life. Some of those sins are such as afford a considerable amount of pleasure at the time when committed, such as drunkenness and profligacy, but which entail sickness and premature death. "These punishments are often much greater than the advantages or pleasures obtained by the actions of which they are the punishment or consequences. That we may imagine a constitution of nature in which these natural punishments, which are in part to follow, would follow immediately upon such action being done, or very soon after, we find on the contrary in our world that they are often delayed a great while, sometimes even till long after the actions occasioning them are forgotten ; so that the constitution of nature is such that the delay of punishment is no sort or degree of presumption of final impunity: that, after such delay, these natural punishments or miseries often come, not by degrees, but suddenly, with violence, and at once."*

Many of those natural miseries or punishments are not only self-procured, but irretrievable; and in this they bear a striking resemblance to the punishment of the wicked in a future state. The drunkard by the excessive use of strong drink, and the profligate by his dissolute habits, each breaks up a sound constitution, and is doomed to endure debility, feebleness, and sickness for life. No repentance or reformation can ever undo what has been done ; the effects will follow down to the grave. The extravagant man, by his follies, pride, gambling, and fast living will waste and ruin a splendid fortune ; and when once it is gone, no sorrow of heart or reformation of life will bring it back ; he is doomed to feel his loss as long as he lives, and his posterity may feel it to the latest generation. The passionate or revengeful man slays his fellow-man, and is arrested, tried, found guilty of murder, and sentenced

* *Analogy of Religion*, p. 44.

to death. The law must take effect, and he is executed, and all hope of reformation is cut off. But it is not those rash and daring sins only that are followed by punishment which will last as long as life; but let the youth neglect the means of a good education, and omit to lay the foundation of a good character, and he must be a sufferer thereby for life; let the farmer omit to sow his seed, and the harvest must pass and the summer end without a crop. In all these instances we have natural punishment that is irretrievable.

These are not solitary cases, but indicate the general course of nature, and the operations of divine providence, and are so strikingly analagous to the teaching of revealed religion, that they form strong presumptive evidence of the eternity of future punishment. We recommend you to read Butler's chapter on this subject, to one paragraph of which we have principally referred. Do not let us blame the Deity for doing what human society is constantly doing, and what the moral necessities of the universe require it to do. He punishes the finally impenitent for ever, but we do the same in our proportion. We must cease to talk of eternal punishment being unjust, because it is infinite, until nature has taught us the injustice of human society in inflicting irretrievable punishment upon its miscreant members. A man commits some flagrant crime, and society casts him off for life, or puts an end to his career on the scaffold. No repentance, no prayers, no tears, no reformation is allowed to restore him to confidence and respect. What does God more than this in the case of the finally impenitent? Natural theology is in perfect harmony with the teachings of divine revelation or the doctrine of eternal punishment.

2. *The evidence derived from the permanence of moral character in the world to come.* Nothing is more common than for those who object to the doctrine of eternal punishment to assume that the sinner ceases to sin at death, and that retribution is only for deeds done in the body. In this they would be right if it could be previously shewn that death is regenerative, and that the sinner passes into eternity a renewed character; but if this cannot be previously proved, it may follow that he will carry his rebellious dispositions along with him, and be more prone to sin there than he was here, seeing that all the checks and restraints of a gracious dispensation are entirely removed.

The error of this false assumption is not greater than that of overlooking the *power of habit*. A man's character is made up of his habits. Habits of thought, habits of feeling, habits of expression, and habits of action constitute his character what it is.

Professor Wayland, in his "Elements of Moral Science," says, "The repetition of a virtuous act produces a tendency to continued repetition: the force of opposing motives is lessened; the power of the will over the passions is more decided. Perhaps we should

express the fact truly by saying that, by the repetition of virtuous acts, moral power is gained; while for the performance of the same acts less moral power is required.

"On the contrary, by the repetition of vicious acts, a tendency is created toward such repetition; the power of the passions is increased; the power of opposing forces is diminished; and the resistance to passion requires greater moral effort; or, as in the contrary of the preceding case, a greater moral effort is required to resist our passions, while the moral power to resist them is diminished.

"Now, the obvious nature of such a tendency is to arrive at a fixed and unalterable moral state. Be the fact accounted for as it may, I think that habit has an effect upon the will, such as to establish a tendency toward the impossibility to resist it. Thus, the practice of virtue seems to tend towards rendering a man incapable of vice, and the practice of vice towards rendering a man incapable of virtue."*

It only remains now for you to consider a being with such a nature and constitution as man; and with such habits of thought, feeling, and action as have enabled him to resist all the means of moral improvement brought to bear upon him during his whole life, and to continue sinning against God, and serving his lusts; stepping into the eternal world without a change of heart, and what can you expect but that his old habits should go along with him, and develop their full strength, and that his old character should remain? I repeat, death is not regenerative. It effects no moral change. Whatever he has made himself, he will continue to be. Sinful habits were the cause of his undoing, and sinful habits will cling to him as his punishment, now that he is undone. Who then, with these facts before his mind, will dare to say that eternal punishment is unjust? Shall not God allow the law of man's own nature to take its own course, and fulfill its own mission? Surely He may be allowed to let him alone, and not be required to reverse the laws of nature, which are working out their own legitimate results. He may surely say, "I will hide my face from them, I will see what their end shall be." "Why should they be stricken any more." "He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still."

Thus the character of the finally impenitent becomes fixed and unalterable. What they have been doing during a whole life, and the habits which they have been forming pass with them into the presence of God, and onward in eternity, and by a law of their being become more firmly fixed as endless ages progress. We may just add that habit and repetition do not alter the character of an

* *The Elements of Moral Science*, p. 82.

action. If it was sinful at first, it must be sinful to repeat it, and its repetition in eternity will not give it a character of innocence. Thus you are led inevitably to conclude that the lost soul will never cease to sin, and, in consequence, will never be relieved from punishment.

3. *The evidence derived from the fact that this is a final dispensation.* I do not see how any man who is not blinded and enslaved by a theory can read the sacred Scriptures without discovering that this is the final dispensation of mercy and pardon for the human race; and that all beyond the present state is fixed and permanent. We very frequently meet with such expressions in the word of God as the following:—"Then cometh the end;" "The end of all things is at hand;" "What shall the end be of them that obey not the Gospel of God?" "Then saw I their end;" "Whose end is according to their works;" which, when considered in their proper connection, refer to the end of the life of man, or the end of the world, and mark each by a solemn finality.

But let us look a little further into the book, and we shall find that life is a probationary period, which death is described as terminating. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." "In the place where the tree falleth, there it shall be." *The present economy of means and privileges will then pass away.* "This gospel of the kingdom shall be preached in all the world for a witness to all nations; then shall the end come." *The economy that shall follow is always described as being fixed and unchangeable.* "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." *The rejection of the Gospel precludes the possibility of pardon.* "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of Grace." "He that believeth not shall be damned." "The wrath of God abideth on him." *The sentence of the Judge precludes the possibility of change.* "Depart, ye cursed, into everlasting fire." "And these shall go away into everlasting punishment."

4. *The evidence derived from the word of God.* The evidence derived from natural theology is of great weight, and the ancient apologists threw back their adversaries upon its piercing arguments. They reminded the pagans of their own hell, described by

their own philosophers and poets; and thus shewed them that eternal punishment was a conviction of the human mind which existed long anterior to the publication of the New Testament, and that the New Testament proceeds upon this existing conviction of the whole race. But while we claim the evidences derived from natural theology, and employ them in defence of the truth, we rest not this important and solemn point on them alone. We appeal to the word of God. If we find it taught there we will announce it to the world, and we will honour that Christianity which is a grand scheme devised by infinite wisdom and love to deliver mankind from it.

The evidence which we have already adduced from Scripture, in the course of this argument, leaves not the shadow of a hope to the finally impenitent; the evidence which we might now advance is clear and satisfactory. We stop not to notice the quibbling (I cannot call it by any better name) of so many about the meaning of the Greek word, AIONIOS, rendered "eternal," "everlasting," "forever," and the like, as though the truth of this doctrine depended upon the meaning of a single word, and not on the obvious scope of the entire passages we have quoted, and shall quote. The mist which has been raised by those who deny this doctrine has been swept away by a clear and enlightened criticism, and it is in vain to attempt to revive it again. We therefore proceed to set before you,

First.—*Some of those passages in which the destiny of the righteous and wicked as described in contrast.* Take a brief sample: "The wicked is driven away in his wickedness, but the righteous hath hope in his death;" "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation;" "And many that sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt;" "He will gather the wheat into his garner, but the chaff he will burn with unquenchable fire;" "Then shall the king say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he also say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment, but the righteous into life eternal." That in these passages we have the duration of the happiness of the righteous described, will be admitted by all, and their state will be final. How is it, then, that so many will not allow the same words and expressions to have the same meaning when employed to describe the state of the wicked? If there is a difference between

the duration of the happiness of the righteous and the punishment of the wicked, why has it not been indicated? We maintain that no man, without a theory to prop up, would be able to discover any difference in the duration of the destiny of the two characters. The language is inconsistent with any theory but that of eternal punishment.

Secondly.—*Some of those passages in which the strongest words and phrases that any language will afford to express duration of being and condition are employed in describing the punishment of the wicked.* Of this class there is a large number, and many of them so plain that I wonder how any dare to jeopardise his own credit for candour by attempting to explain away the full force and extent of their meaning. Take the following expressions: "everlasting contempt," "depart ye cursed into everlasting fire," "everlasting punishment," "everlasting destruction," "Sodom and Gomorrah are set forth as an example, suffering the vengeance of eternal fire," "For whom is reserved the blackness of darkness forever," "The smoke of their torment ascendeth up for ever and ever," "They are tormented day and night, for ever and ever." What can these expressions mean but that a punishment of endless duration will be inflicted on those who are referred to? And there is no hint given to suggest the idea that another probation awaits them.

Thirdly.—*Some of those passages which imply the eternal punishment of the wicked where it is not directly expressed.* "There is a sin unto death;" "It is impossible to renew them to repentance;" "There remaineth no more sacrifice for sin, but a fearful looking for of future judgment, and fiery indignation, which shall devour the adversaries;" "Moreover, there is a great gulph fixed, so that they who would come hence to you cannot, neither can they pass to us who would come from thence;" "He shall not see life, but the wrath of God abideth on him." Take these passages, and add them to the great number which we have had occasion to quote in the course of our remarks, and if we are not greatly mistaken, you have an amount of Scripture evidence in favour of the truth of this point of doctrine sufficient to satisfy any reasonable mind.

We have no idea that an abatement of this doctrine will be of any service to mankind. It is urged that we must abandon eternal punishment in order to conciliate the infidel, that we shall never be able to win him to Christianity while we retain this obnoxious tenet, as it outrages his sense of right. But does it, according to his own confession, outrage his sense of right any more than the doctrine of human depravity, the atonement of Christ, and justification by faith? If we are to judge from what he has written we shall conclude that these latter points are as obnoxious as the

one under consideration. If the infidel is to be converted to Christianity at all, he will have to be converted to it as a whole; and every attempt to pare it down to meet his views he regards as a pitiful shuffle indicating the weakness of the cause which requires it. Instead of being converted by such means you only confirm him in his infidelity. It has been tried, and it has failed. Instead of converting the infidel it has tended to shake the faith of weak believers. If there is no "going down to the pit" there is no need of "a great ransom" to deliver from it; if there is no "wrath to come" there can be no need of "the Son of God" to save from its fury. The infidel knows this, and will either embrace it as a whole or not at all. We take no lower ground than this, and believe no other is tenable.

We are firmly persuaded of the truth of this doctrine, whether we have succeeded in carrying our readers with us in the argument. We have not reached this awful conclusion hurriedly; it is the result of prolonged and painful investigation. We have no pleasure in pronouncing this terrible endless woe. If we were to yield to a spurious pity, it would seal our lips and arrest our pen; but a deeper pity yearns in our heart, and we uncover the pit that the sinner may see it and avoid its fearful abyss. We have not weakened the force of our subject, nor will we, by saying, "Come over to our side, as it is safer; if we are right you are decidedly wrong, and if you are right we are as good as you." We make no such concession. God has not left this awful truth undecided, and we cannot, we dare not retract one iota of God's revealed truth. Any other theory will reverse the teaching of the whole book of God. Believing this solemn truth, let us rush to the rescue of our fellow men; let us announce their danger, "Because there is wrath, beware;" let us shew them the pit, and earnestly step between them and the flames; let us point them to the only Saviour of sinners; let us make the way of life and safety so plain that it shall be impossible to make a mistake; let us pluck "the firebrands from the flames." This is the only way to secure our own safety at the last, and avoid being punished as unfaithful stewards.

R. S.

ART. III.—INDIA AND ITS PEOPLE.

PERHAPS there is no country of so much importance, of which we know so little, as we do of India. The most that is popularly known of that great country is that it is very rich, very hot, and very far away. Until within the last few years no Englishman was permitted to land in British India without the consent of the East India Company, and, consequently, few found their way there but such as were likely to contribute in some way or other to the wealth or power of the Company. And since that exclusive barrier has been removed very rarely has any one been tempted to emigrate to that colony, on account of its climate being far too warm for the health and comfort of Englishmen. The result is that most of our countrymen who live in the Peninsula are connected with the Government or the Company, and hence the ignorance that prevails in this country respecting India.

The best way to become acquainted with India would be to take the trouble and enjoy the pleasure of going to see it. And the best way to obtain a view of it would be to take the rail for Southampton, and, when there, step on board a steamer, and sail away to Gibraltar, where the vessel will stop to take in coals, and afford us an opportunity of going on shore, and viewing that famous stronghold of Great Britain. Let us on board again, and away to the healthy and beautiful island of Malta, where stands another of England's mighty fortresses. We stay here long enough to take a survey of its fine harbour and handsome buildings. Off we are again, and in three days we land in Alexandria, in the land of the Pharaohs and the Pyramids. And, glad to find the solid ground once more beneath our feet, we walk to the railway terminus, purchase a ticket for Cairo, and sleep in an Egyptian hotel the following night. Conveyed in carriages, we reach Suez the next evening, and there we find a steamer, in which we sail along the Red Sea (through which Israel marched dry shod), and across the Indian Ocean, passing by Meylan, and, obtaining a view of the Indian coast, we at length arrive at Madras, a large and noble city, built upon the sea shore. Its houses are covered with white and yellow stucco, and furnished with verandas and venetian blinds. It contains many handsome private and public buildings, surrounded with gardens, but the scarcity of trees gives it a bare and sterile appearance. Here are all the useful and charitable institutions that are found in an English town, with large shops and extensive warehouses, in one of which you may purchase a paper of pins or a steam engine, a book, or a carriage and pair. It has

a population of 300,000 persons. Leaving Madras we steer along the coast and up the river Hooghly, admiring the beautiful mansions, gardens, and trees, that adorn its lovely banks, until we come within a quarter of a mile of Calcutta, when all the splendour of the city bursts upon our view. "The Government House with its vast dome and ornamental gates, the churches with their lofty spires, the public offices and enormous private dwellings, all faced with white stucco, relieved with green venetians; the handsome landing-places, the suspension bridge over a rivulet which encircles the town, the ramparts of Fort William bristling with guns—all serve to impress the spectator with exalted notions of the splendour of this city of palaces." But if you step on shore and ramble through the town, you may possibly find some parts of a mean and dingy character, as is the case in all large towns. Here are Protestant and Roman Catholic churches and chapels, Mohammedan mosques, and Hindoo temples, with large and handsome colleges for Christian and heathen denominations. The city contains 250,000 inhabitants, "and, if it were lighted with gas, no city in Europe would bear comparison with its proud magnificence." This is the capital of British India. The country all round is perfectly level, and there is little beauty in the suburbs, except on the delightful banks of the winding river.

Sixteen miles up this broad and noble stream, whose shores are here adorned with groves, gardens, villas, mosques, and temples of every variety, we come upon the beautiful towns of Barrackpore and Serampore, lying opposite to each other on the banks of the river. Their lofty and elegant buildings amidst tall and graceful trees, with clean and broad streets and squares, give the beholder an idea of an earthly paradise. Serampore is the most attractive, and, like an honest man, it will bear a close inspection—the more you examine it the better you will like it. The Protestant missionaries of Bengal have established their head-quarters at Serampore. A great number of the inhabitants are Christians, and disorder and dissipation are unknown in the settlement.

Bombay is a fortified town, and is remarkable for the beauty of its situation and the great variety of people that may be seen in its streets—men of all countries, callings, and professions. The population is about 200,000.

Delhi has some fine streets and houses, the grand palace of the ancient rulers of India, and a number of splendid mosques and minarets. The population is about the same as that of Bombay.

Lucknow, where Havelock and his little band astonished all Europe by their cool and daring courage, and where the hero died and was buried, has more the appearance of an English town than the others, as many of the residences of the upper classes are

built in the style of the mansions in this country. The inhabitants amount to 300,000.

Hyderabad is a very handsome town, seen from a short distance, the rich variety of mosques, palaces, houses, and public buildings, interspersed with trees, give to the whole the character of a city built in the midst of an immense garden. The town is surrounded by a wall ten feet thick, and contains a population of 120,000.

Benares is a remarkable city, and is more old-fashioned and eastern in its appearance than most of the other towns in India; the streets are extremely narrow, only wide enough for an elephant to pass along. It is the most holy city of the Hindoos, and they believe there is a saving virtue in a pilgrimage to the town, and that the waters which flow by can wash away their sins. Its inhabitants amount to 600,000 souls.

Agra is a grand old town built mainly of red sandstone, it abounds with noble ruins, and it is said the most beautiful edifice in the world stands close to the city, which contains 60,000 people.

Cawnpore, where our defenceless countrymen, women, and children were slaughtered and thrown into a well by the merciless Sepoys, is a place of great extent, and a large military station, the cantonments for troops being six miles in length. The population is considerable, but the exact amount is not known.

Having glanced at a few of the chief towns, we will now take a walk in the country, where we shall find plenty of room for an extensive ramble. India is about 1,800 miles long and 1,500 broad, containing about one million square miles of surface, or nine times the extent of Great Britain and Ireland. A large portion of it is a peninsula, tapering into the sea, with a coast line of 3,280 miles in length. The country presents almost every variety of landscape; immense and luxuriant plains, some of which are periodically covered with water; broad and fertile valleys; deep and beautiful dales among richly wooded hills; steep and majestic mountains, of every height and form, one of the Himalaian range, on the northern boundary, rises to a height of more than 24,000 feet, and is always clothed with a mantle of snow. Some of the finest rivers in the world are found in India, gliding slowly and noiselessly along their deep and smooth channels. The Ganges is a mile wide for hundreds of miles up the country, and as it approaches the coast its breadth is so great as to appear like an arm of the sea; it is 1,500 miles in length.

The country extends from 8 degrees to 32 degrees N. latitude, and from 67 degrees to 92 degrees E. longitude. The climate is, therefore, intensely hot, especially in the low and southern parts, but on the high lands and among the mountains it is more temperate, consequently a great variety of vegetation may be expected,

and when the land is good and well watered it is exceedingly fruitful. The most gigantic trees, the largest flowers, the most luscious fruits, the most fragrant herbs and nutritious vegetables grow spontaneously in this land.

Lions, tigers, leopards, bears, elephants, wolves, wild boars, jackals, hyenas, buffaloes, jungle cats, and wild dogs, with many varieties of deer, abound in the forests. And white and golden pheasants, pea fowl, quails, snipes, partridges, plovers, wild ducks, and wild geese, are plentiful in other parts. Nor are the human species by any means scarce. India teems with a most abundant population. It is difficult, if not impossible, to ascertain the exact number, but it is believed to be not less than two hundred millions. The English are said not to exceed sixty thousand, but they govern ninety millions, and protect forty-eight millions more; there are about two millions of Portuguese, and the rest live in independent states.

The natives consist of various tribes and nations, all of which are of a very dark complexion; mostly well formed, with regular features, and a thoughtful expression of countenance.

Very little is known of their early history. Perhaps the first allusion to them on record is found in the 37th chapter of Genesis, where mention is made of the Ishmeelites who bought Joseph of his brethren, and were carrying spicery down to Egypt, which is believed to have been the produce of India. In the 30th chapter of Exodus, when instruction is given to make the holy ointment, cinnamon and cassia are named, which must have come from that country. And the ivory, apes, and peacocks mentioned in the first book of Kings, were no doubt bought of Indian merchants. Darius, it is said, subdued the Indians, and Alexander the Great conquered part of them. Two thousand years ago there is reason to believe they were as highly civilised as any other nation on the face of the earth at that time. "Their religion was less idolatrous than that of most other countries. They had a despotic government, restricted, however, by law, institutions, and religion; a code of laws, in many respects wise and good, and adapted to a great variety of relations, which, as one writer observes, could not have existed except in an advanced state of social organization." "They had," says Professor H. H. Wilson, "a copious and cultivated language, and an extensive and diversified literature; they had made great progress in the mathematical sciences; they speculated profoundly on the mysteries of man and nature, and they had acquired remarkable proficiency in many of the ornamental and useful arts of life."

There is a blank in their history of one thousand years, for hardly anything is known of India from the time of Alexander to the Mohammedan conquest, which took place about the year 1,000.

The followers of the false prophet are there still in great numbers; they are no longer rulers, but subjects of Queen Victoria.

The Portuguese were the first nation of Europe that obtained any dominion in Hindostan. They first landed in that country on the 20th of May, 1498, and soon acquired extensive power. In the beginning of the seventeenth century, the English, Dutch, and French began to make settlements along the coast, and the Portuguese lost their territories almost as fast as they had acquired them. The same fate has befallen the Dutch. The French retain a small settlement. But the English have gone on gradually extending their dominion, sometimes with nearly all the fierce warriors of India in arms against them, until they have become the sole rulers of that great and wealthy country. And whatever were the motives and means that induced and enabled them to acquire such power, that power has, on the whole, been exercised for the benefit of the people. They have better laws, more justice, and greater liberty. If any have been injured, they were chiefly the savage tyrants who ruled their subjects with a rod of iron, and were for ever at war with each other, plundering and wantonly destroying life and property wherever they could find them. And the only just complaint that they can make is, that the English have deprived them of the liberty of doing mischief, for they have been maintained in their usual splendour, with nothing to do. Our countrymen have, no doubt, gone to India for their own advantage, and it is impossible to justify all that they have done there, yet, unquestionably they have been employed by the great Ruler of the Universe to punish the oppressor, and to set the captive free.

But let us return to the Hindoos, and inquire into the character of their religion. The sacred books of the Hindoos teach the belief of one supreme God, omnipotent, omniscient, and omnipresent, who is not an object of worship, but of devout contemplation. His attributes are represented by the three personified powers of creation, preservation, and destruction, and from this source has been produced an almost endless variety of gods. Ward says in his work on the Hindoos, that they compute them to amount to three hundred and thirty millions! The idols of the Greeks were sculptured into forms the most majestic and beautiful that can be conceived; but the gods of the Hindoos are carved into shapes the most ugly and disgusting that can be imagined. One of their idols, representing the Destroyer, is a figure of a black, or blue, female, having in one hand a murderous weapon, in another the head of a giant, which she holds by the hair, another hand is spread open bestowing a blessing, and with the fourth she is forbidding fear. She wears two dead bodies for earrings, and a necklace of skulls, her tongue hangs down to her chin, emblematical of her shame on discovering that in her wild and ungovern-

able passion she is trampling on her husband, the heads of several giants are hung in a girdle round her loins, and her tresses fall down to her heels. Having drunk the blood of the giants she has slain in combat, her eyes are bloody, and the blood is falling in a stream down her breast. She stands with one foot upon the breast of her husband and the other upon his thigh. Is it any wonder that the Hindoos are fierce and cruel?

The people of all nations have a conviction that sin is so dreadfully offensive to the Divine Being that some great and fearful sacrifice must be made to atone for its enormity, and that without the shedding of blood there is no remission. This is a sentiment engraven on the hearts of all men. The poor guilty Hindoo feels its force, and with fear and trembling inquires of his priest what he must do to be saved, and instead of being directed to behold the Lamb of God that taketh away the sin of the world, he was formerly instructed to torture his body, or sacrifice his life. But the authority of the English has for some time prohibited these tragic rites.

Man everywhere believes himself immortal; woman believes the same in relation to herself, and by the strongest natural affection is bound to the destinies of her husband. She freely and fondly gives herself up to his will and control, willing to take her full share of his sorrows as well as his joys; with him she wishes to live and die, and with him she hopes to be happy for ever. The Hindoo priest has taken advantage of her faith and love for his own selfish ends, and has forbidden her to marry a second time, however young she may be. He has taught her to believe that if she gives up her life at the death of her husband they will be immediately reunited, and enjoy together ineffable and endless felicity. If she prefers to live, she is charged with a want of affection for her husband, and sometimes with his death. She becomes a drudge in his family, and is despised by everybody. The result is that for two thousand years the widows of India have been burnt alive with the dead bodies of their husbands. And what makes the cruelty greater, if possible, is that the widow is sometimes a child too young ever to have been a wife except in name. From 1822 to 1827 no less than 2,876 widows were thus destroyed in the province of Bengal alone. But, thank God, the strong and merciful hand of the English has at length put an end to that terrible ceremony.

"God, of one blood hath made all nations of men." If all men believed this doctrine, and reduced their belief to practice, all the middle walls of partition that separate man from his brother would be swept away, and "All men would dwell together and love as brethren." But the Hindoo holds that four distinct races of men proceeded from the Great Creator. The first from his head, the second from his arms, the third from his thighs, and the fourth

from his feet. The first are priests, the second warriors, the third merchants, and the fourth are the servants of all. It is said there are minor castes, but these are the principal and original orders. These all stand aloof from each other at an awful distance. If a man of the first rank should dare to eat or drink with a man of another caste, however hungry or thirsty he might be, he would become an outcast and a vagabond in the earth; or if he should condescend to dine with Queen Victoria he would be so defiled and degraded that his own caste would never own him more; he would be left to live and die alone, and no man would bury him.

Such a religion cannot fail to demoralise and brutalise all who are influenced by it, and wonderful it would be if anything like truth, honour, and humanity could be found among such a people, and late events have shown that these virtues are very scarce in India. Yet, for the credit of human nature, indications of moral rectitude have now and then appeared, and in circumstances, too, where they would be least expected. A late writer on India has published the following anecdote:—"A magistrate being anxious to cut a road through a dense forest, employed the convicts under his charge for that purpose. The labour was very great and exceedingly tedious in consequence of the difficulty which the men sustained in working in the manacles. The magistrate was known to be of a benevolent disposition, and a deputation of the convicts waited upon him one day, and told him if he would permit their fetters to be removed, and trust to their pledge that they would not take advantage of the facilities it would afford them for escape, he would not lose a single man, while the work would be more speedily and efficiently performed. The magistrate, after a short deliberation, determined to hazard the chance of what might have been a very serious affair to himself, and relieved the men from their chains. Long before he could have expected its completion, he had nine miles of broad road cleared, while the convicts returned voluntarily every night to their prison; and, as they had promised, he did not lose one of their number." Some instances of singular faithfulness and bravery occurred during the late mutiny. While one of the regiments was shooting down its officers, fifty native soldiers rallied round an English captain, and vowed they would rescue him or die in his defence. They kept their word, and saved him, and then marched to his house, where his wife and children were trembling with terror, but not a person or article of furniture was injured in that dwelling, while the houses all around were in flames, and the families that dwelt in them were barbarously murdered.

They have not always been wanting in self respect and manly independence. About a hundred years ago, a native regiment who wore their beards in full length were ordered by their colonel to

appear on parade the next morning with their chins well shaved. They did appear on parade the next morning, but every man's beard was on his chin, and every man's sword was in his hand to defend his right to wear his beard. The poor colonel was obliged to yield to his stubborn soldiers.

The Hindoos exhibit wonderful patience under bodily suffering. They voluntarily submit to the infliction of penance too cruel and horrible to be described in this paper, but they endure it all without a murmur, and with a calm and placid countenance.

They are quiet and respectful in their manners, displaying that easy bearing and self-possession which are only shown by well-bred people in this country. Perhaps it is on this account that they have been called the "mild Hindoos," a title to which they have very little claim. Their religion renders it impossible for them to be really mild. Men who, for thousands of years, have worshipped hideous gods, cruelly tortured their own bodies, and quietly witnessed the burning alive of their own sisters and daughters, must have hearts as hard as steel, and as cruel as the tigers that roam in their own forests.

There is reason to believe that the people of India in general prefer our government to that of their own despotic and turbulent princes. But the upper classes, who are ambitious of power, and form a large portion of our Indian army, have, now and then, appeared to be rather uneasy under our control, have sometimes broken out into open revolt, and on a few occasions have taken fearful vengeance on our countrymen. In 1756 one of their nabobs thrust one hundred and forty-six Englishmen into a dungeon eighteen feet square, and on the next morning only twenty-three were found alive. Some years after, Tippo Sahib destroyed an entire detachment of our army. In 1806 the Sepoys took advantage of the marriage of a princess, one of Tippo Sahib's daughters; they rose in the night, and poured a murderous fire through the windows into the quarters of the English troops, killed fifteen officers, eighty-two men, and wounded ninety-one. In 1824 a native regiment at Barrackpore was ordered to march to another place, but instead of obeying orders they turned the major-general off the parade, and rushed to arms. Two English regiments were on the spot, who turned upon them, killed seventy, and prevented any further mischief. About 1834 a plot was discovered in Bangalore to murder all the English officers and their families. The leading conspirators were blown from the cannon's mouth. In 1842 our Envoy was murdered, and thirteen thousand troops were destroyed.

On the 24th of January, 1857, the telegraph office at Barrackpore was burnt down. Four regiments of native soldiers were then in that town, but there were no English troops, and only one

English regiment within four hundred miles of that place. On the 25th of February the men refused to take the cartridges until they were threatened with courts-martial, when they took them in gloomy silence. And in the night they rose as one man, shouting defiance, and had it all their own way. The last terrible mutiny was then begun. On Sunday, the 10th of May, all was quiet and peaceful at Meerut. At five o'clock in the afternoon the 60th regiment of English rifles were preparing to go to church, some officers were dressing to attend the same place, and others to take an evening ride, when suddenly an alarm of fire was heard, then a loud shout, followed by a volley of musketry, and then another and another succeeded; arms were clanking, bugles were sounding, and frightful yells were piercing the air. The Bengal army had revolted, and were shouting death to every European; officers were falling on every side, ladies and gentlemen returning to their homes were shot or more barbarously treated; houses were in flames, and scenes of blood and rapine followed too horrible to be described. Similar atrocities were committed in many other places; the cruel Sepoy had no pity for helpless women and children. But the day of retribution came. Hundreds of our brave soldiers, led on by gallant officers, drove thousands of the merciless Hindoos from the field. The wailings of mothers, the cries of virgins, the screams of infants, with the touching war cry, "Remember the ladies, and remember the babies," moved them to deeds of fearful vengeance. And the patient suffering and wonderful fortitude of the wives and daughters who survived the dreadful slaughter of their countrymen inspired them with unconquerable courage. One instance of love and heroism must be mentioned: Mrs. Boyse (do not forget her name), at the taking of Delhi, was seen clinging to her husband's breast to shield him from the balls of the mutineers.

The writer will not harrow the reader's feelings by following this dismal story any further. His object is to supply a few ideas of India and its people, but not to enter into the dark details of that diabolical rebellion. But there is a true and touching tale of an English boy from the beautiful vale of Evesham, in Worcestershire, which ought to be told. After being wounded by the rebels he spent five miserable days and nights in a gully, blistered by the sun, and chilled by the dew, until at last he was dragged dying to the presence of a fellow who had set up as a small rajah. Here he saw a native Christian enduring torture to induce him to deny Christ. He glanced round in his anguish as if for help and courage. The dying boy raised his feeble frame and said, "O Pader, whatever you do, do not deny the Lord Jesus." Just then a noise was heard outside, the noise of angry men, Colonel Neil's gallant band was at the door. The persecutors were soon punished, the native Christian was released, and the English lad died in peace among his friends.

The Indian mutiny has been attributed to a great variety of causes, many of which no doubt contributed in some degree to bring about the sad catastrophe. The opponents of Christianity were very ready to charge the missionaries with being the cause of all the mischief. But it was a charge without the slightest evidence to support it. The evidence was all on the other side, for where the missionaries exercised the *most* influence there was *no* mutiny, and where they were the *least* known there was the *most* rebellion. Besides, they were not permitted to preach to the native troops, and if one of them turned Christian, he was discharged from the army. What must the Hindoos have thought of such conduct? A government professing Christianity and discharging a soldier for professing the same religion! If anything could move the Sepoys to despise their masters, and look with contempt upon their rulers, that was the very thing to do it, for how could they regard them any longer as sincere and honest men. And the want of confidence in the honesty of rulers is the first and leading cause of most rebellions.

The Hindoos have been punished for their crimes, and the English have been chastised for their sins. Storms purify the atmosphere, and wars teach nations the value of peace, and the means to maintain it. The heathen has been taught the folly of resisting a christian power. Caste and idolatry are less respected. The proud Brahmin is abased, and the humble slave is exalted. And a highway is made for English law and liberty, with christian truth and doctrine to travel over the land, to carry the light of heaven to them that sit in darkness.

The British rulers of India have been taught the sin and folly of doing homage to pagan superstition. They have been made to see the value of christian principles and christian institutions, and to know that their power, wealth, and *lives* depend upon christian civilization, and not upon the respect they have shown to heathen rites, nor the support they have given to heathen priests. And unless they are afflicted with an incurable blindness, they must see it to be their own interest, as well as that of all India, to encourage the ministers of peace in their endeavours to teach all men to dwell together and love as brethren. These are the lessons that ought to be learnt from the terrible revolt of 1857.

Some have ventured to assert that the Hindoos will never become Christians; that Christianity, so well adapted to the European, does by no means suit the natives of India—as if man, in all countries, did not possess the same nature and the same wants, fears, hopes, and faculties. But the fact that Christianity has succeeded in India at all under such adverse circumstances is some indication that it meets the requirements of the Indian mind. There are about seven hundred Hindoos preaching the Gospel, and

about one hundred and twenty thousand native Protestants, besides a great number of Roman Catholics.

God has given to England her great power, wealth, and influence that she may be an instrument in his hands of spreading abroad the truths and doctrines of the gospel of peace; and woe be to her if she neglect to fulfil her mission. But happy and glorious she will be if she proves faithful to her Lord and Master. Then Campbell's description of her will be as correct as it is poetical:—

“Britannia needs no bulwark,
Nor fort upon the steep,
Her march is o'er the mountain wave,
Her home upon the deep.”

H. P.



ART. IV.—CLOSING WORDS ON GOVERNMENT GRANTS.

THE honour of opening the discussion concerning Government Grants in these pages having fallen to our lot, we very respectfully crave the reader's attention while, availing ourselves of the privilege usually accorded to the opener of a debate, we say a few words by way of winding up the matter. No new matter shall be added, but, after briefly enumerating the points on which we and our opponent are at one, we will simply defend positions which he has assailed.

There are several points on which we and T. H. agree, such for instance as jealousy for the honour of the Primitive Methodist Connexion, a determination to do right at all risks, and the belief that Scripture assigns the work of educating children to their parents. To these points of agreement we are now in a position to add another, which we maintained, and which our opponent concedes, that government education is not opposed to parental. His words are, “We do not set government education in opposition to parental.”* So that it will follow, as even he must now admit,

* *Christian Ambassador*, this year, p. 49.

that in maintaining state education we are not warring with those Scriptures which assign education to parents, nor departing from "the arrangements of infinite wisdom," in reference thereto. So much for points of agreement. We will now touch a few matters requiring but a brief notice.

The long paragraph about the teachings of philosophers and statesmen on government education leaves the matter about where it was.* For though it appears therefrom that some few may be found who would transfer the task of education from parents to the government, the vast majority of our great men merely seek to aid parental education by state money; or at most to insist that parents shall not neglect their duty. The advocates of compulsory education go no farther than this. Our former position, then, that our great men do not, as a rule, teach government education in opposition to parental, remains good.

We now come to a long attempt to upset our interpretation of Isaiah's "nursing fathers,"† but we think that, after all, the careful reader will see that the texts in question are more in our favour than in our opponent's, and that there is, to say the least, a perceptible analogy between the position of a nurse bringing up children under the direction of their parents and christian kings assisting to educate children under the direction of parents and church officials. The objection that king-fathers strangle more children than they rear may be true in relation to state churches, but is not true of state schools. We cannot, therefore, allow the latter to bear the heavy charge.

As to the gloomy fears expressed by T. H. respecting the disastrous results that will follow the general adoption of government education,‡ we simply say we do not share them. True, state education, like every other good thing, may be abused; but there exist abundant checks to abuse; and with a free press, an unfettered platform, and a popular Parliament, we predict that the day is very distant that will witness British schoolmasters transformed into "jugglers," who—to adapt to our use the elegant expressions quoted by our opponent—will "transform the children into hogs, ring their noses," &c.§ So that, after reading all these frightful things, our nerves are not so unstrung as to hinder us from reasserting that such alarm is groundless.

We now pass on to correct some *mistakes* into which our opponent has fallen. He charges us, for instance, with a "logical fallacy or two," with "drawing on our imagination," for not admitting that because government education was not taught in three texts produced by him, it therefore was not taught in the Bible.||

* *Ibid.* pp. 48, 49. † *Christian Ambassador*, pp. 320, 1887, and 52-54, this year.

‡ *Ibid.* pp. 53, 54.

§ *Ibid.* p. 54.

|| *Ibid.* pp. 50, 51.

According to him the contrary would not have been allowing an universal conclusion from a particular premise, for he had examined the Bible with concordance in hand in search of texts bearing on the subject, and these three were all he could find ; all, in fact, that the Scriptures contained. We ought to have admitted all this, it seems, but the reader will feel amused at such a claim on the part of our opponent, not only because it is little short of a claim to infallibility on his part, but also a claim that we should admit the very point in dispute—that the Scriptures are against state education, and that we must take his word for it ! For not granting this we are charged with reasoning fallaciously. If this be a fallacy—not granting the point to be proved—we plead guilty to the charge, but hope the jury will recommend us to mercy.

The above is not the only fallacy which his keen eye has detected in our argument. He has discovered two others, which we feel persuaded the discerning reader will not have found. For instance, we are charged with disproving what he never asserted,* because we argued that it did not follow from government having a right to teach religion to children, that therefore, it had a right to teach it to adults also, *unless it were true that nothing were proper to be done to children that were not proper to be done to adults also*. We added, “This, we presume, the objector would scarcely assert.” It will be seen that we did not disprove his assertion but rather his *assumption*, that on which his conclusion rested, and without which what he affirms cannot be made to appear, namely, that the right of the state to teach religion to children involves its right to teach it to adults also. As our friend disavows, and even repudiates the principle in question, his argument falls, and ours is established.

He further charges us with introducing a general proposition and substituting it for his particular one,† and drawing a conclusion therefrom favourable to our view. Let us see what ground there is for this grave charge. Our argument is, “Nor does it follow from government having a right to teach religion in the school that therefore it has a right to teach it in the chapel also, *unless it be shown nothing may be done in the school which may not be done in the chapel also*.”‡ How we have substituted a general proposition of ours for a particular one of his, in the above, he fails to show. He evidently either does not comprehend the argument, or else evades its force. He will not admit that nothing may be done in the school which may not be done in the sanctuary, but anyone can see that if not—if something may be done in the school which may not be done in the chapel, it follows that state teaching of religion may possibly be one of those things ; and thus the state right to teach in school does not involve its right to teach

* *Ibid.* p. 51.† *Ibid.*‡ *Ibid.*

in chapel. Hence our argument stands unimpaired, and the reader will see on which side the fallacies are found. A few words more on this subject shortly.

We next come to a remarkable criticism on a metaphor used by us in calling the king a father to his people.* It is clear that our critic has adopted the very novel canon, that no metaphor or simile is admissible unless it applies in all particulars. On this principle of interpretation what precious sport he might find in any author whose works he may chance to read! What would he do with such texts as the following—"Behold, I come as a thief;" "I am the door;" "This is my body;" &c., on his principle, that a figure must go on all fours or not at all? If we cannot allow a mode of interpretation which, applied to Scripture, would render it foolish and unintelligible, then the figure used by us may be just, and a king may be considered as a father to his people even though some of them are actually older than himself! And if so, it may be the duty of his government to see that the education of youth shall not be neglected. So much for our opponent's mistakes in argument and interpretation. There are still a few points at issue between us which must be briefly touched.

Our opponent clings very tenaciously to the position that if government has a right to teach religion at all, then a State Church must be right. To our argument, that this would not follow unless it were shown that there is no way in which government can teach religion but in that of a State Church, he replies, "Admit the right of the state to teach religion, and this will carry with it the right to teach men to do it," &c.† He evidently fails to see, what the discerning reader *will* see, that this does not strengthen his position at all, unless it be further shown that *there is no way in which government can provide men to teach religion but in that of a State Church*. Thus the difficulty is not removed but only placed a step further back. If our opponent cannot establish this difficult position, just indicated, his stronghold falls, and the way is clear for dissenters to claim educational grants without giving up any distinctive principles as dissenters.

Our friend sees the tain end of the wedge of state churchism in the religious condition connected with State Grants for education, that of reading the Bible. Concerning this he observes, "The aid can only be obtained by acknowledging the right of government to impose a religious condition; and if this be conceded, the right of government to interfere in religious matters is established."‡ To this argument we reply, that assuming the principle contended for by him, *that the right to impose a religious condition implies the right to interfere in matters of religion*, then it

* *Ibid.* pp. 60, 61.

† *Ibid.* p. 56.

‡ *Ibid.* p. 55.

will be seen, (notwithstanding our opponent's assertion that government has nothing to do with religion,) that the state has this right already, apart from the question before us. Is not the imposition of an oath on a witness a religious condition barring the door of the court of justice? Is not the imposition of an oath on a member of parliament a religious condition put on senatorial honour? An oath taken on the Bible cannot surely be less religious than the mere requisition to read the Bible. Our friend must therefore either deny the right of government to impose these oaths as well as the reading of the Bible in its schools, or else admit that it has a right to interfere in some respects with religion. Having said this much, however, we beg to add that we are not favourable to the religious condition in question, we wish it were abolished; we wish our Connexion would aid the Congregational Board of Education in procuring its abolition, and opening the door of help to schools secular as well as religious. Justice, we think, calls for this, as T. H. shows. But we hold that it would be as illogical for us to refuse grants because they are not yet open to all, as it would be for voters to refuse the privilege of the franchise because some, who have an equal right to it, are deprived of it.

Our antagonist charges government with designing to teach error in the heterodox schools it aids, and the proof is found in our words, that it "expects" the sects to add to the Bible doctrinal books embodying its own belief.* His argument is that whatever government expects to be done it designs to do. Let us see what results come of this position. In the religious toleration of heretical sects, in protecting their places of worship, in permitting a free press, etc., government expects that errors will be taught; therefore, if the argument in question is sound, it designs to teach them, and is hence responsible for them! So that if the reasoning of T. H. proves anything it proves too much; it would sweep away, not only government grants, but religious toleration, a free press, and many other valuable things. It is, therefore, invalid, and our position stands—that their indirect support of error is no valid objection to state grants.

We have no space to re-open the "dole" question, except to add—Can that be a dole that belongs to the people by right? But the government money does belong to the people, our friend being witness. His words are, "Is the cash its own? Does it not belong to the nation?"† two queries that are to be understood as affirmations. But even supposing grants were charities, it would not follow that their reception would dishonour the Connexion, unless it were shown that *the reception of charities is in all cases dishonourable*. And who could show this?

* *Ibid.* pp. 58, 59.

† *Ibid.* p. 66.

Finally, T. H. affirms that rapid denominational extension is no argument for our need of grants, because we get the parents as well as the children. True: but what sort of parents?* Not the intelligent and affluent, but chiefly the ignorant, the depraved, the very poor. Are these people, just rescued from vice, and battling with poverty, able and willing to pay the whole cost of educating their children? If not, our position is established, and our opponent's falls to the ground.

Thus we have re-established all the main positions that have been assailed, and shown that we may, as a body, receive grants without dishonour, and without compromise of principle; and, if so, that we ought to receive them, and thus bring up our educational to an equality with our evangelical position.

J. B.



ART. V.—ELEMENTARY THEOLOGY.

No. VIII.

THE ATTRIBUTES OF GOD.

“THE Lord our God is one Lord.” “He is God alone.” “There is none else beside Him.” Such are the express declarations of Scripture respecting the Divine unity. God is one—numerically one—for “there is none else beside Him.” This is affirmed against polytheism and the dualism of Gnostic heresy, resulting from a combination of eastern speculation with christian truth. In support of this monotheistic postulate reference is made to the order of nature. Everywhere in the universe there is manifest, in so far as man has made acquaintance with it, unity of design and purpose. There is the most complete adjustment in the relation of things, and the most perfect harmony in the complex physical operations which fall within the province of human cognisance, affording, to say the least, strong presump-

**Ibid.* p. 62.

tive evidence that there is but one designer and ruler, "of whom and by whom are all things." Duality of agency throughout such extent and complexity of operation might reasonably be expected to result in diversity, contrariety, and confusion; unless it be maintained that among the two or more gods there exists the exactest unity of thought, purpose, and action; and how this can be affirmed while division of essence is asserted it is difficult to conceive. But even were it allowable to thus speak of two or more gods, the coincidence in thought, purpose, and action, would render them indeed but one. Monotheism also bases itself upon the allowed contents of Divine perfection. This perfection includes superiority over all other beings, for there cannot be any greater or more glorious than God. None can rule over Him. If there be more gods than one, then they must either be coequally perfect or there must be some diversity. But infinite perfection cannot be equalled. It is all-inclusive; and where can its equal be found? It is alone, and cannot but be alone; for two all-inclusives, and yet neither included in the other, is an impossibility in thought, and we may venture also to say in existence. Then, if not coequally perfect, they must be diverse; but diversity is as impossible in relation to infinite perfection as is coequality without oneness of essence. If there be diversity then there exists in the one what is wanting in the other, but this is inconsistent with what is intended by infinite perfection. Polytheism itself may be introduced as evidence here, for all its deities are local, limited, and imperfect. Wherever there are gods many and lords many the transcendent and all-inclusive excellence of deity is obscured. The order and harmony of nature without, and the conception of Divine perfection which an enlightened understanding ever accepts, unite in sustaining the dogmatic statement that "there is none other God but one."

The unity of God denotes not merely numerical oneness, but also simplicity of essence. Deity is not complex, but simple, uncompounded, and without parts. Parts preclude absolute perfection. A part is not complete, it is only a section of something greater than itself, and is dependent upon relation for its significance and value; and a combination of dependents cannot constitute the independent and self-existent. Wherever there are parts, superiority and subordination exist, the more important and the less important may be found. But this cannot be admitted of Deity. In Him there cannot be relations of dependence. "God is not a system. He has no parts, and therefore no adaptation of parts." He is one in essence, simple, and uncompounded. This is what theologians term metaphysical unity.

The One reveals Himself by a variety of determinations, which we designate attributes, because they are attributed to, or affirmed of God. These attributes are different aspects of the same essence,

utterances or revelations of the same divine nature. They are not to be considered as separated from each other, but as mutually inclusive, and having their common centre in the same Divine Being. We say that God is eternal, and this affirmation of eternity includes every other determination by which God has revealed himself. His power, his wisdom, his goodness, all are eternal. We say that God is all-present, and this omnipresence includes every other attribute of Deity. He is all-present, and has been eternally so. He is all present, and omnipotence, wisdom, and goodness, and every other aspect under which God is manifested, are also all-present. It is affirmed that God is good, and this affirmation like the others includes every mode by which God is revealed. They are distinctions, but distinctions mutually inclusive, not exclusive. They are determinations by which the one divine nature reveals itself in its simplicity and unity. When we affirm the power of God we do not exclude wisdom and goodness, but include them. The Being who reveals himself by power, reveals himself thus wisely and beneficently, but power is the determination to which we at the time give prominence, and if we may so put it, wisdom and goodness are for the time being in the back ground. "Borrowing language from the lower sphere of nature, we do indeed speak of God's different attributes. But we are not to conceive of them as parts that could be added or taken away, and therefore adjusted to each other. We say of God that he is self-existent, eternal, and unchangeable in his being. These are only different sides so to speak of viewing the same absolutely simple essence. Who supposes that God could be self-existent, without being eternal and unchangeable? We might as well attempt to separate length in matter from breadth and thickness as one of these attributes of the eternal mind from the other two. We ascribe to God, again, intelligence, power, and love. But if we speak understandingly we mean that the same absolute, uncompounded, free Spirit, knows, acts, and loves." Though these distinctions are denied in the very acknowledgment of them, yet we are not on that account to conclude they are merely modes by which we apprehend God, and not real modes by which God reveals himself to us. They are not to be regarded as mere generalisations, or as subjective conditions of thought only; they have objective reality. They are real determinations of a real being, and in our knowledge of them consists all our knowledge of God.

The attributes of God are classified in several ways. By some theologians they are divided into relative and positive, or those attributes which express God's relations to his creatures, and those which denote what may be called self-relation. These latter have no reference beyond the divine nature itself, they do not express

any relation in which God stands to the creature. But it may be remarked that there are not any divine attributes which do not express some relation of God to the universe. And there are none but what reflexly fall back upon God himself, so that every attribute may be considered as relative and positive, these terms simply denoting different aspects of all the determinations by which Deity is revealed to man. By others the attributes of Deity are classified as natural and moral; that is, those which belong to the nature or essence of God, and those which belong to the divine character. Now, all the determinations of Deity possess moral character, while all are manifestations of the one divine essence. None of them are merely natural to the exclusion of all moral quality, and none of them express moral quality only, to the exclusion of everything predicable of the nature or essence of Deity. The qualities placed in antithesis by this method of division are combined in all the attributes; not indeed in equal degree, but in respect of all they may be predicated. Probably difference in degree has originated this mode of classification. Another method of division separates the attributes of God into communicable and incommunicable, or those attributes in which man may resemble God, and those in which he cannot resemble him. This twofold relation of likeness and unlikeness, of unity and diversity, furnishes perhaps the best ground of division. The principle of classification is sharper and more determinate than in either of the other methods, but even this principle ought not to be pressed so closely as to make any very sharp distinction between the attributes of Deity. In this essay we shall not attempt any formal division, but give prominence now to one and then to another of the determinations included in the methods of classification just enumerated.

As the I AM—the Existent—who hath life in himself, God is *eternal*. He is not limited by any bounds of duration. He inhabiteth eternity, and is ever the same. Eternity is perpetual duration, duration without beginning and without end; and this eternity God inhabits. It is his dwelling-place. In relation to us he may be called the “was, and is, and is to come,” but in himself there is no succession. He is unalterable, always the same. As the all-present he fills immensity, and as the ever-being he inhabits duration. As he has not to move from one part of the universe to another in order to be present in any particular place, so he has not by succession to reach any particular point in duration. He is without beginning, without end, and without succession. This eternity the Scriptures affirm of God. In the simple but sublime declaration with which the revelation of God to man in the Bible begins it is affirmed that “In the beginning God created the heavens and the earth,” and by consequence that

he was before the beginning, and himself the unbeginning. When Moses was commissioned to deliver the Israelites from the tyranny of Pharaoh, he was instructed to say, in answer to any inquiry that might be made by the people concerning the God of their fathers, "I AM hath sent me;" the existent—the living, and that not by the disposal or permission of any other, but by his own essence and nature,—He that hath life in himself. In Psalm cii. the eternity and unchangeableness of God are set forth as affording ground of consolation to the faithful amid all the painful experiences of life. The everlasting God, from everlasting, the same yesterday, and to-day, and for ever,—are modes of speech with which every reader of the Bible is familiar. If God be not without beginning he cannot be the infinite and all-perfect One. To predicate of him beginning of being is to predicate limitation, and limitation is incompatible with infinite perfection. God, the creator of all things, must be before all things, and himself underived; and being underived, his existence cannot terminate. The termination of existence under any given form can only take place in one of two ways; either by its annihilation or by resolution into the constituents of which it may be composed. But Deity is uncaused, and that which is underived and self-existent cannot be annihilated by any action within itself, for it exists necessarily; and it cannot be annihilated by any action from without itself, for there exists nothing greater. Neither can it be resolved into constituents, for whatever is constituted must have come into existence posterior to the elements which combine to constitute it; must in fact have had a beginning; but the self-existent is without beginning. God alone is eternal, and in him are all the possibilities and sources of creation. But to this creation he is not determined by any necessity of his nature. To affirm this were almost equal to affirming that creation is co-eternal with God. A product—if product it can be called—resulting necessarily from the nature of any being, is really and in point of fact co-eval with the existence of the nature whence it flows. It may be considered that in the order of nature there must be priority, but priority in such a case as is supposed is inconceivable. When anything *is* by a necessity of nature in that *from which it is*, the one cannot be conceived as anterior or posterior to the other; they are simultaneous in existence, co-eval in duration. The sun gives light as a necessity of its nature; it is so constituted that it cannot but shine. This granted, it may still be affirmed that it must have existed before it *could* shine. Well, let it be so affirmed. And may it not be affirmed with equal explicitness that as soon as it existed it *did* shine. Its existence and shining were simultaneous, co-eval. If it could not shine before it existed, it did not exist before it sent forth rays. That which *is*, by a necessity of nature,

is from the very moment the nature exists from which it proceeds. But it is not so in reference to free and voluntary action. Skilled workmanship is never considered as dating from the same moment in duration as the existence of the worker. The worker is first, the workmanship afterwards. Free intelligence is anterior to its product. God is the self-existent and uncaused, the creator of all things, but to this creation he is not determined by any necessity of nature. Divine activity is a free and spontaneous activity, and hence creation cannot be like the Creator, eternal.

In this creation the Eternal One is *All-present*. Whatever is, exists and moves in him. He fills all things, but yet is distinct from the things which he fills. As in duration he is unlimited, so in immensity he is unbounded. Neither duration nor space conditions his being. In heaven above, in hades beneath, and to the uttermost parts of the earth, there is the awful and mysterious presence of Deity. He contains all, but is himself the uncontained. This omnipresence is real, it is not presence by representation or influence; in these senses a creature may be affirmed extensively present, if not all-present. But Deity is really and essentially all-present, and that not by any multiplication, for he is infinite, and cannot increase; neither by diffusion, but by the infiniteness of his being. Illustration of the divine ubiquity may be found in creation—we say illustration, not demonstration—for the universe is finite, and however vast is still conditioned; and though we were able throughout its vast extent—instead as is the fact within a very limited portion—to contemplate the operation of Deity, that would not constitute a demonstration of omnipresence. But it is reasonable to believe that he whose presence is manifest throughout that portion of the universe with which we are acquainted, and whom we are persuaded is equally present in all other parts of creation—is omnipresent. Though to be present throughout a limited area, however vast that area may be, cannot demonstrate ubiquity, yet it may illustrate and deepen the conviction we have—and cannot but have, if we admit the divine existence—that God is all-present. Throughout the universe, in so far as it is known to man, there is an obvious display of energy under the guidance of intelligence; it is no mere development of energy, but of energy directed with a purpose. This intelligent activity illustrates the divine ubiquity. Men may generalise the developments of energy manifest in creation into laws, and consider they have reached the ultimate principle, and explained the whole matter, so apt are they to think that in a term they have found and furnished an explanation, while it may be that explanation is as much required as ever. At least in this case it is. What is the meaning of this term law? Does it denote an entity possessing energy? And if so, have we as many separate beings working

throughout creation as there are said to be laws?—a position this looking towards polytheism, or at least towards the subordinationism of ancient philosophy. Or is it a blind and unintelligent energy operating without aim, and for the production of non-intelligent results?—a position which receives its fullest refutation from the generalisation itself; for it is intelligent purpose and aim which render generalisation possible. Were it not for the relations and adjustments originated and maintained by intelligence for the accomplishment of its ends, the phenomena of the universe would be isolated and unconnected. Generalisation is simply the most comprehensive expression of thought resulting from a wide survey of related phenomena and facts. Relation and adjustment with a view to the production of given result implies intelligence; and as it is only where such relation and adjustment exist that generalisation can take place, the generalisation conveyed in the term law fairly implies the existence and operation of an intelligent being. Thus, instead of this term furnishing an ultimate and satisfactory explanation of phenomena, it requires, as the condition of its own explanation, that we admit the existence and operation of an intelligent personality. Laws are simply modes of action by which the Infinite Intelligence manifests his presence and perpetuates his work. And in the activity everywhere observable, and everywhere expressive of intelligent guidance and aim, we find illustration of the all-pervading presence of Deity. Another method of argument is founded upon the absolute perfection of God. He is the absolute and all-perfect One, and must be all-present. The error of pantheistic philosophy consists in confounding God with what is, either by affirming the universe to be God, or God to be the universe. The omnipresence of God is stated in Scripture with great fulness of expression, and a sublimity belonging only to the inspired writings. “Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold thou art there: if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.” Psalm cxxxix. See also 2 Chron. vi. 18; Isaiah lxvi. 1; Jer. xxiii. 23, 24; Amos ix. 2, 3; Acts xvii. 28.

The spiritual essence which is from everlasting and pervades all things is also *all-knowing*. He who can live in himself and in his creatures must know all things, and in omniscience eternity and ubiquity rise into unity. God is the self-manifest One. His own essence is to himself fully known. By its intelligence the creature never completely comprehends its own life. There is a deep mystery in the life of the creature that to itself is unfathomable. But the being of Deity is to himself unreservedly known,

and herein lies the infiniteness of his knowledge. The infinitude of divine knowledge consists not in a perfect acquaintance with the things that are, and shall be, for these even in their indefinite vastness are but finite, but in a knowledge of himself—the Infinite One. He is called the God of knowledge, or knowledges. His eye is in every place and beholdeth everything. In relation to created being his knowledge is sometimes distinguished as a knowledge of vision, and a knowledge of intelligence; the former denoting his knowledge of things that are; the latter of things that shall be, or that are possible. In their eternal unity, as parts of a vast and comprehensive plan, God knows all things. In their manifold distinctions and diversities, by which separateness is given to things, and individuality to persons, God knows all existences. He knows everything that is, and he knows it as it is; the substantial as the substantial, the phenomenal as the phenomenal; the actually existing as actually existing, and the potentially existing as potentially existing. He also knows all that has occurred, will, or can occur; the necessary as necessary; and the free under the conditions which he has himself imposed. All things that are, exist and move in him, for he fills immensity; and all occurrences transpire in him, for he inhabits eternity. But as he must not be confounded with all things, though in him all live, and move, and have being, neither must he be confounded with occurrences, though all transpire in him. The omniscience of Deity comprehends the doctrine of prescience, a doctrine which has occasioned some considerable perplexity to thinkers generally, for knowledge and freedom have been not unfrequently regarded as irreconcilable.

Now we are not anxious to demonstrate the perfect compatability of what these terms denote; a task this which in our judgment transcends the capacity of man's feeble brain. We believe in the unity and oneness of truth, however antipodal the forms under which it is stated may appear; and holding by this fundamental canon we are not alarmed by any contrariety that may appear between foreknowledge and freedom. The inquiries we are disposed to make are simply these—Can the knowledge of the Infinite and All-perfect One be limited? And from the surest and most fundamental beliefs of man, the axioms and groundwork of all his knowledge, there comes the answer—*No*. Then, is there action that is free, spontaneous, and voluntary in its character? And from the consciousness of man, the safest and surest guide in relation to a question like this, there comes the unhesitating response—*Yes*. With these utterances we are satisfied, and though incompetent to develop philosophically their unity and fitness, yet believing in the unity and oneness of truth we are persuaded that the incompetency arises from human impotence, and not from

any radical antagonism between the utterances themselves. We avow our faith, but decline to philosophise. The attempts that have been made to reconcile these utterances have only resulted in leading men into more intricate labyrinths than those they sought to escape. It has been affirmed that God might or might not know contingent events; that though capable of knowing all things it was matter of choice with him whether he exerted his capacity to the utmost or not. In this affirmation the form of the doctrine of prescience is completely ignored. It is not capacity to know infinitely that originates the difficulty, but actually knowing infinitely, and when actual knowledge is affirmed it is beside the question to say that God might or might not know. The prescience of contingent events has been declared in itself contradictory—God neither does nor can know the contingent. But a declaration like this imposes limits upon the illimitable. And what contradiction is there in knowing the contingent as contingent? For it is as it is in itself, in its essential character, that God is said to know an occurrence. And then the prophetic Scriptures furnish abundant evidence that God does know the contingent. If the contingent be unknown to God his administration will be liable to constant alteration and readjustment, a position the absurdity of which is its completest refutation. The omniscience of God is set forth by the inspired writers in the fullest possible manner. See Psalm cxlvii. 5, cxxxix. 1-6; Matthew xi. 23; Hebrews iv. 13.

The omniscient God is *omnipotent*. He possesses all power. He has complete dominion over himself, and in manifesting his being, he acts with the most perfect freedom and greatest willingness. Power must not be confounded with its manifestation. This seems to be an error in pantheistic speculation; power is recognised as encompassed in the laws of nature; there is no recognition of it apart from, above, or beyond the ceaseless flow and development going on in the universe. Theism recognises a divine being who made the world and all it contains; and who ceaselessly upholds all things by the word of his power, and who could commence a new work of creation in the midst of existing operations. With pantheism there cannot be a new creation; its omnipotence is fully realised and expressed in the ceaseless roll of development and absorption which makes up its complement of what is and happens. Power in its primary notion does not signify an act, a manifestation, but an ability to originate action and furnish manifestation. Power to act precedes action, and is before any manifestation that may be given. God had ability to create before creation became actual. And divine omnipotence is that ability and strength whereby God can accomplish whatsoever he pleases, whatsoever his infinite wisdom may direct, and the absolute purity

of his will resolve. The will of the creature frequently exceeds its ability, but the power of God is equal to his will. Whatever he resolves is within the compass of his power to perform; "My counsel shall stand, and I will do all my pleasure." Isaiah xli. 10. Divine power is sometimes distinguished as absolute and ordinate; the former relating to all that is possible, the latter to all that becomes actual. This distinction is of little importance, and in fact unnecessary, as absolute power comprehends ordinate; that which is actual obviously lying within the province of the possible. Omnipotence finds ample illustration in the fact of creation, in the amplitude and vastness of the universe, in the redemption of man, and in the government of the world; and to these sources the writers of Holy Writ ever refer as furnishing the most striking evidence of an august power, which, if not considered as an adequate expression of omnipotence at least impresses one with a sense of vastness, and awakens the conviction that he, by whom this power is developed, must be the Almighty. See Psalm cxlviii. 5; Job ix. 1-10, and xxxviii.; Isaiah xl. 12-31; Eph. i. 11. It may be observed that omnipotence cannot perform what involves a contradiction, as for instance, to make a thing to be and not to be at the same time. And it is also impossible for God to lie; Heb. vi. 13; and he cannot deny himself, 2 Tim. ii. 11-13.

As the eternity and omnipresence of God rise into unity in his omniscience, so omniscience and omnipotence realise unity in his *wisdom*; for here knowledge in combination with power becomes practical and teleological. Wisdom is power expressed in action, under the guidance and direction of knowledge, for the accomplishment of certain ends. Considered in relation to the means adopted for the accomplishment of the proposed ends it is practical; considered in relation to the ends themselves it is teleological. The only wise God is a God of action, who directs his efforts to the realisation of his own infinite purpose and will. God acts for right ends, and by such means and circumstances as not only will, but also *may* in the nature of things develop the ends proposed and intended. In omniscience God is manifested as understanding and comprehending all things; in wisdom as *skilfully* originating and maintaining all things, and in this term knowledge and power are both embraced. God is the only wise; wisdom in its highest perfection can be affirmed of him alone. Divine wisdom is manifest in the variety of creation. What endless diversity may be observed throughout all the works of God; "one star differeth from another star in glory," and through all grades of existence the divine workmanship is multiform. Diversity in some instances combines in a beauty and loveliness indescribable, and in other instances in a majesty and grandeur truly overwhelming. Effects like these could not be produced without diversity, but the di-

versity must be proportioned and conditioned—must, in fact, resolve itself into unity; and this is what “meets the wondering gaze” in the heavens above and in the earth beneath, declaring most impressively the wisdom of him “who spake and it was done, who commanded and it stood fast.” Divine wisdom is also manifest in the adjustment of the circumstances of every organised being to its nature and requirements; in the uses of all creaturely existence; and in the subordination of one creature to another, as well as in the concurrence of all created things to the realisation of one common end. Psalm civ. 24. The wisdom of God is further manifest in the government of intelligent beings, and we are furnished with a still higher manifestation in the work of redemption. Rom. ii. 33; Eph. iii. 9, 10.

The knowledge and power combined in wisdom, when considered as attributes of a free intelligence, and in relation to the government of intelligent existence, may be postulated as *righteousness*. Here the determinations of deity prominently express *moral character*. It is not merely a manifestation of being, or omnipresence, or omniscience, or omnipotence, or wisdom, that we now contemplate, but all united in accomplishing certain ends righteously. “Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints.” Wisdom in its arrangements contemplates not ends merely, but *moral ends*. There is a loftiness and grandeur about its adjustments and arrangements that cannot be exhausted by any result merely physical or intellectual; it rises to the domain of the moral, and it is here that we postulate it as righteousness. Every creature is definitely circumstanced; it has its place, and its manifold relations to surrounding existence. But this place, and these circumstances and relations, not only evince skill, but rightness. Considered distributively, righteousness assigns to every creature in the universe its proper place. Many beings from the essential qualities and energies of their natures, are capable of violating their conditions of being, and all violation of righteous order develops in penalty. Righteousness becomes retributive. It reveals the distinction between good and evil by assuming the form of judgment. In the retributive character of righteousness we have a guarantee that no violation of order shall be allowed to relapse into wild and hopeless disorder; every such violation is immediately brought under restraint in another form, and held in check by retribution. When man commits iniquity, the righteous power of God hastens it on to its crisis, and he finds that though there is a gracious order he may transgress, yet his transgressions develop a grim order that it is impossible for him to violate. Under whatever aspect we contemplate righteousness, the highest good must be considered as its ultimate end. For just as, if we exclude the idea of wisdom, righteousness is resolved

into a blind, and unintelligent fate; so if we exclude the idea of goodness it is resolved into an unintelligent and aimless destroyer. The righteousness of God is definitely affirmed in the Scriptures. See Ezra ix. 15; Psalms vii. 9; xix. 9; cxii. 4; cxvi. 5; Jer. xii. 1; John xvii. 25; Tim. iv. 8.

Wisdom and righteousness realise unity in *goodness*. By goodness is meant beneficence, and to this idea righteousness, even under its retributive aspect, is not to be considered antagonistic. That cannot be regarded as beneficence which does not uphold law, and maintain those adjustments and arrangements necessary for the general good. Righteousness is a constituent of goodness. Primarily however, goodness is communicative, and in communication its fulness is realised and expressed. Creation in its abundant provisions and multiform arrangements constitutes the grand exponent of divine goodness. What in relation to the universe generally is denominated goodness, in relation to persons is denominated *love*. Every creature participates in the divine goodness, but it is only personality that can be the object of love, and that can love in return. God is love, and he who loveth dwelleth in God. Love is manifested in the divine treatment of intelligent beings wherever they exist, but its highest manifestation is furnished in the measures revealed for the recovery of erring intelligences to God. The gift of eternal life by Jesus Christ constitutes the all-transcendent display of Divine love. Here it is revealed as compassionate grace, commiserating the sinful condition of man, and making provision for his recovery to virtue and God; and when the heart of man is turned towards his maker, and he endeavours by grace and help divine to walk in newness of life, this love manifests itself as long-suffering, bearing with man, enduring his manifold imperfections, dealing tenderly with his short-comings and weaknesses, and endeavouring to lead him in paths of righteousness, and educate him for higher and holier life. When considered in relation to the hopes and expectations awakened in the hearts of men, by the interposition of God through Jesus Christ, the divine love constitutes a full and glorious expression of the divine faithfulness. God is true, and will accomplish in man, and for man, all that he leads man to hope for and expect. His kingdom is a kingdom of love; it is not merely resplendent with beneficence, but with the higher and nobler manifestation of love, by which the Supreme Ruler secures the highest good for free personalities made in his own image and likeness.

The government of personalities which God conducts in love, is established in holiness. "Holy, holy, holy, is the Lord of hosts." This attribute excludes from the Divine nature whatever is impure, and expresses the perfect harmony between all that God does and the ineffable excellency of his nature. The holiness and justice

of Divine action may thus be distinguished; in justice the action is considered in relation to the person to whom it is directed, and the term denotes the equity of the treatment he experiences according to the conditions and laws of his being. In holiness the action is considered in relation to the excellency of the divine nature, and the term denotes that it is in entire accordance with the dignity and majesty, indeed with the infinite perfection of Deity himself. In the one case thought is directed outwardly towards those upon whom action rests; in the other inwardly towards him with whom the action originates. In pantheistic speculation this attribute of Deity is denied, for identifying in some form or other God with the universe it resolves all divine action into necessary development. It recognises nothing but inevitable process, unceasing fluxion. There is no sphere here for holiness; it demands freedom as an indispensable condition, and is inconsistent with the doctrine that as God and the universe are one there is not, and cannot be, included under the one term an independent creativeness, and under the other a dependent and conditioned existence. The universe needs Deity, but it cannot be affirmed in the same sense that Deity needs the universe. In that singular form of religious teaching in which obedience to law is considered of very little importance, if not altogether unimportant, the attribute of holiness in Deity is completely set aside. Holiness in God requires holiness in man, and holiness in man is inseparably associated with the idea and performance of duty. How faith and love can operate in human life, developing heavenly character, and fitting a man for his true and proper destiny, while the idea of duty is excluded, transcends ordinary comprehension, however easily it may be understood by those who are initiated, either into the mysteries of a gross antinomianism on the one hand, or a sublimated mysticism on the other. Not unfrequently in the vanity of human thinking, both speculative and practical, the holiness of God is ignored, but in Holy Writ Deity is ever set forth as the "Holy One," as being "glorious in holiness," and as he who "alone is holy;" and to this teaching the heart of humanity is in the main responsive. God cannot be resolved into any necessary process, neither can he accept mere sentimentality instead of rightness as the condition of fellowship with himself. The endowments and aspirations of humanity; the felt want and almost invariable recognition of rule and law; the voice of conscience; the reward of virtue and the punishment of vice; indeed all the phenomena of human life symphonise with the inspired record in proclaiming that God is holy, and by consequence that man ought to be holy.

Excellency all transcendent like that which belongs to Deity, and an authority all-supreme, demand on the part of man the most

exact obedience ; and the practical value of such considerations as are briefly set forth in this essay, consists in this, that they are calculated to awaken in man profound reverence, and lead him under all circumstances to trust in God, and in all things to submit to his will, so that by submission to, and fellowship with God, he may become like God, and thus attain the highest honour and truest dignity possible to humanity.

A. J.

ART. VI.—THE CONSERVATISM OF NATURE ; OR LIFE
VERSUS DENUDATION.—No. III.

FROM THE STAND-POINT OF COMMON OBSERVATION.

HAVING noticed the agents referred to as causes of denudation, we now come to consider the agent of conservation—*life*.

Had we possessed poetic genius we might have sung the hymn of life ; for what theme can be more appropriate as the subject of reverent song ? Or had we possessed the philosophic faculty, we might have given a disquisition on the nature, essence, and different kinds, orders, classes, developments, and zones of life. But being neither poet nor philosopher we attempt neither the hymn of praise nor the philosophic essay. As observers, we purpose to introduce a few of the developments of life-power, with which we have become familiar in our every-day walks and associations with nature. In our district animal life as a power of conservation operates but feebly ; a few water insects, with larva, and the tenants of a small number of fresh-water shells, being its principal representatives in and about the water-courses. Hence it is with vegetable life that we are principally concerned, and with this in all its diversity, from the lofty tree to the tiny moss ; from the rich variety of the luxuriant meadow, and heather cap'd mountain, to the hardy but almost imperceptible lichen. These are the agents appointed by nature to conserve and guard her interests ; and they are constantly doing good service in resisting the encroachments of all denudic intruders ; for they are found, not only in the great thoroughfares of nature but in every avenue, nook, and cranny, where the light of heaven penetrates, or its air circulates.

The area occupied by life may be included under two divisions.

First, the water-courses; second, all surface lying between water-courses. In the first division we include not only the river, burn, beck, well, and spring, but also the most tiny streamlet that has scooped out for itself a hollow course, and thus intercepted and broken the continuity of the vegetable covering of the surface. In the second division we include the plain, the valley, the sloping mountain, the towering rock, the meadow, the verdant pasture, the "benty" hill. Now the difference between the areas included in these divisions is very considerable, indeed so considerable that, if we can establish the power of conservatism in the second division, the influence of denudic action will be circumscribed within very narrow limits.

Our first observations relate to *life* on the plain and in the valley. Let the reader traverse the plains and valleys in the locality where he resides, and he will find there what we have found in the valleys of the "Wear" and "Tees," vegetable life not only conservative but exultant in the triumphs of accumulation. In whatever direction we wander through the district to which our observations specially refer, we find the roots and blades, the weirs and barricades formed by the power of vegetable life unbroken; and not only unbroken, but like a trim and buoyant soldier, on morning parade, in freshness and vigour, conserving the interests of the rock and the soil. The most forcible objection which even science can alledge against the conservative power of vegetable life in the plain, is the percolating action of water, by which it is affirmed that infinitesimal particles are carried away through the subsoil and gravel beneath. But if science be the measure of science, we have justly named these particles infinitesimal. Let corporations or private gentlemen advertise for proposals to purify the water intended for the use of their respective towns or establishments; and science at once steps forward, and through her agent declares that she can make them perfectly wholesome by the simple filtering agents, gravel and sand; so that any matter remaining after the process of filtration shall be at least harmless, if not entirely inappreciable under the microscope, as used by certain enemies of water companies. In the valleys of the "Wear" and "Tees" nature has formed large filtering beds of the very same material which man employs, and therefore it may be reasonably concluded that denudation in these valleys, resulting from the percolating action of water, will be just in proportion as nature is inferior or superior to man in scientific arrangement. If the gravel and sand beds in our valleys, and on the lower slopes of our hills, be scientifically inferior to those constructed for the filtration of the water supplied to our large towns, then to the extent of this inferiority will the matter carried through them by aqueous agency be proportionably greater than the quantity which science admits into the stomachs of our town popula-

tions. But if the arrangements of nature are equal, not to say superior, to those of science, then the quantity of matter taken from the embrace of vegetation on our plains will only be equal to the quantity which science admits into the human system ; and if this is more than infinitesimal let the scientist say so, and honestly tell our artizans that the superabundance of animal, vegetable, and mineral matter, which he allows to enter their dwellings by means of water pipes is only so much matter unavoidably supplied towards forming the strata of the future.* To us it appears inevitable that if science admit the quantity of matter contained in water after the process of filtration to be more than infinitesimal, she proclaims her own incompetency and disgrace ; while, on the other hand, if she allow it to be only infinitesimal, the point is conceded, that our plains are not only enduring, but accumulative in surface covering ; and that, as far as agencies at present operating are concerned, they will be everlasting. For if the denudic action of water is only infinitesimal, the accumulations of vegetation are more than infinitesimal—they are tangible, appreciable, measurable, by the observer, naturalist, engineer, farmer, etc. Now, to observe the evidence of this conservative and accumulative power in vegetable life, just accompany us for a short ramble. The first place we will visit is an excavation made some forty years ago as a reservoir for water to be used in dressing lead ore. It is situated in a narrow valley, and for several years now has been disused. Vegetation has taken possession of it, and, in conjunction with water, has almost entirely filled it up. Climbing up the side of the narrow valley, and proceeding a short distance along the common, we reach a large mound, thrown up some ten years ago, in the formation of a railway. To look at this mound now, you would not suppose that it was a mere heap of soil ; it may contain, or thinly overlay, stratified rock ; for vegetation has spread over it a covering so thick and unbroken that you are unable to divine its real contents, and if you were to contract for its removal, you would not only calculate the tough and tangled vegetation by which it is covered, but also make reasonable allowance for other difficulties that might be encountered in the prosecution of your work. As we ramble on it is perhaps worth while to direct your attention to those fields and pastures a little to the south-east. A year or two ago they were almost completely bared by over-heatage, but now they are thickly covered with vegetation. And the common just beyond there, which, when it was planted only a year

* Close by where the writer resides is a pump, the water of which passes through a large filter bed of nature's construction. Now during the first two months of this year the neighbourhood was visited by a succession of violent rain-storms, so that surface water was abundant, but in no instance did it deteriorate the purity of that supplied by the pump. In reaching the well the surface water was thoroughly purified by passing through the gravel and sand, and when procured for use was clear as crystal.

ago, afforded a very scanty subsistence to a few cattle, now appears to be comparatively well furnished with a grassy coat. But here we are in the lane and ready to take the homeward turn. Now this lane along which we are walking illustrates most remarkably the power of vegetable life. Rather more than thirty years ago its principal characteristic was the badly broken limestone with which it was covered, rendering transit uncomfortable if not risky. At present, as you see, vegetation has so accumulated, that the limestone is entombed in its folds, like the hatchets, etc., in the bogs of Denmark. Despite the numerous influences antagonistic to vegetable life in such a situation, vegetation has not only lived, but has actually shielded from denudic action the limestone covering of the lane, and, as a token of triumph, now waves the green flag of conservatism over the entire surface, thus gaining for the lane the significant name of the "Green Lonnin." Facts like these just referred to may be furnished to almost any extent, but we forbear, and leave the reader to observe and mark in his own rambles the conservative and accumulative power of vegetable life.

The conservative and accumulative power which we claim for vegetable life in the valley, we claim for it to a very considerable extent on the mountain top. Nearly all the highest ridges of our mountains are covered with peat-mosses, which have been accumulated, so Mr. Lyell and others tell us, by the growth and decay of spagnum, etc.; the decayed portions of a previous vegetation giving life to the vegetation flourishing at any specific period, and this in turn furnishing by its decay the conditions of life for its successor—death following life, and life death, during thousands of years—and hence the accumulated deposits of vegetable matter which we now see in the form of peat. And that these accumulations are not only real, but quick in some instances, is evident from a fact given by Mr. Lyell, in his "Principles of Geology," Vol. iii. p. 268: "We also learn that the overthrow of a forest by a storm, about the middle of the seventeenth century, gave rise to a peat moss near Lochbroom, in Ross-shire, when, in less than half a century after the fall of the trees, the inhabitants dug peat." See also his remarks on the "Hatfield Moss," pp. 269-270. So that the theory of the accumulative power of vegetable life is not unfounded, Mr. Lyell himself being witness. Subsequently when Mr. L. wishes to explain away the above fact, he denies the accumulation of vegetable matter on the surface of the earth, and represents "a peat moss as often acting like a vast sponge, absorbing water in large quantities, and swelling to the height of many yards above the surrounding country." "In that case" (says he) "the turfy covering of the bog serves like the skin of a bladder to retain the fluid within." Vol. iii. p. 248. From

this it would seem that the inhabitants of Ross-shire in using their fifty-years-old peat burned the water, and used the "sponge" and "bladder" as "kindling" to set it on fire. We beg pardon if deemed sarcastic; but seriously such remarks and reasoning appear to us the veriest trifling, bordering on an insult to intelligent readers; for though the peat may act as a "sponge" and "bladder" in some cases to hold water, and to hold it in such quantities that it may even burst forth in a torrent, deluging part of a country, as Mr. L. observes, still are not the "sponge" and "bladder" additions contributed by nature to, and over, the water? And are not these accumulations the product of vegetable life? If an accumulation be an accumulation at one point, this fact cannot be explained away by trying to make it appear that it is only a "sponge" or "bladder" at another point; consequently, despite the attempts of Mr. Lyell to prove the contrary, we still hold that facts, as observed in the valley and on the mountain top, prove that the products of vegetable life are accumulative, and that the ordinary powers and organs of observation are safer guides than Mr. Lyell's logic.

Life on the slopes of mountain sides; does it exist? Does it not only exist but accumulate there? Yes. At least so say the facts of nature as recognised by observation; and as evidence we submit the following considerations. *First*: The hills of Weardale and Teesdale, and indeed all the hills in the northern part of England, are noted for their extensive sheep walks. In order to make these mountain pastures yield a more abundant and superior vegetation, the practice of cutting open or unenclosed drains is frequently adopted. On one sheep walk in Weardale, about seven years ago, nearly a hundred miles of these open drains were cut; and recently these same drains have been let to re-cut. Why this re-opening? Simply because vegetable life had, by its conserving and filling-up power, almost entirely closed them up again; the accumulation being so great that the re-draining will only cost about one-third less than the original cutting. Now, if an occurrence like this does not prove the power of vegetable life over denudic action, we cannot conceive of any fact in nature as capable of proof; for in this instance the continuity of vegetation was broken by the cutting of the drain, and the soil exposed to atmospheric and aqueous agency; yet, notwithstanding the disadvantages of a broken surface and consequent exposure, life-power regained its position and neutralised the action not only of air and water, but also of the draining spade.

Second: Though the scientist repudiates the conservative power of vegetable life, yet the railway engineer recognises it, and renders it subservient to his purpose. If denudic action were as powerful as modern geologists assert, almost all the railway cuttings in the

world would have to be either walled or paved on each side, at an angle suitable to the conditions required by the sort of material through which the excavations are carried. But are such precautions invariably adopted? No. In all surface cuttings where clay does not predominate, all that the engineer does is to give the excavation a slope outward at an angle of about 45 degrees; this is all he does, and well he knows it is all he need do. The sufficiency of this measure may be seen upon any railway. During a journey to London last summer, by the Midland Railway, the writer only observed three instances in which denudic action had overcome the power of vegetable life, and these were exceptional. They had occurred in connection with clay beds. The clay had burst the bonds imposed by the power of life, but this furnished no evidence of the impotency of life; it merely showed that the slope was too steep for an excavation through clay; a little more inclination outward, and then even the clay would have yielded to the binding power of vegetation. Believers as we are in the power of vegetable life, our astonishment has often been excited by the extent and thoroughness of its conservative action as manifested in railway excavations, especially in one on the Newcastle and Shotley Bridge line as it approaches the lower end of the Derwent Valley; here an extensive slope on the north side of the line is left solely to the guardianship of vegetable life, without any misgiving respecting its competency to successfully resist all the attempts of denuding agencies. It would be an instructive and at the same time a recreative employment for some of our modern geologists to measure the area of railway excavations exposed to denudic action in England, and approximately ascertain the amount of matter denuded down their vegetation-covered slopes, and from the denudation taking place over this area endeavour to estimate the result of denudic action over the whole area covered by vegetation—not forgetting to note the quantity of grass reaped every year where no manure has been added, except that which the atmosphere supplies. We feel convinced that the result of such an inquiry would establish the position advocated in these papers.

Third: On the 18th of January last a terrific storm of wind and rain swept over the "Wear Valley;" so violent and excessive was the hurricane that streams of water issued from the hillsides and coursed riverward where no water had been seen for years, and where water is never seen except on the occurrence of such a storm as swept over our neighbourhood that day. Two days after, when the storm had subsided, we visited the hillsides for the purpose of examining the places where the water had been most abundant, expecting to find evidence of denudation in the form of torn-up vegetation and sandy or muddy deposits, but no such traces of the recent storm could we find. Had a stranger been with us who had

not witnessed the terrific elemental action two days previously, and we had told him what had occurred, we are sure he would have experienced great difficulty in believing our statement, for no trace of denudic action could be seen; establishing the position we have assumed, viz., that when vegetation on the sloping hill is unbroken by the spade or plough of man, there, as well as in the valley, appreciable denudic action is—*nil*. Perhaps it may be as well to state that in our search we did not use a microscope, and though we did not leave our spectacles at home we omitted to put them on.

These considerations, as they relate to denudation in the valley, on the mountain top, and slope, show that it is neutralised by the conservative action of life, except in a degree merely fractional; and to ascertain the quantity of mineral contained in this fraction of denuded matter (which is the only part removed that will not be restored) we must deduct at least nine-tenths as vegetable, thus making the residue remarkable only for its paucity. It may perhaps be thought that these views are extreme: well, they may appear so, yet we are of opinion that if the result of denudic action is more than infinitesimal, it must be sought under other conditions than those existing where nature has spread out her carpet of green sward. But extreme as these views may seem, they cannot be more preposterous than that philosophy which tells us that our peat-topped hills *have been* and *are* growing, and then in the very next chapter informs us that these same hills are in course of gradual denudation and removal seaward; and that all the agents of past change are now in operation, and that to their influence, in current modes of action and intensity, our valleys owe their existence; in other words, that valleys where no water has ever been known to flow in the form of a stream have been excavated by the infinitesimal degree of aqueous action to which, under such circumstances, they must necessarily have been exposed. But that we may not appear singular in our conceits and views we furnish a quotation from an article on denudation by E. Hull, B.A., F.G.S., and of the Geological Survey of Great Britain, published in No. XXI. of the *Popular Science Review*. "The great argument with the modern school is *time*." "Only grant unlimited time, say they, and the work of the gentlest rills, the most ordinary frosts and rains, will effect mighty alterations in the surface of the earth." To this Mr. Hull replies, "That the time, though vast, is *not* unlimited, and that the vastness of the time is insufficient for the changes. On this point the evidence of glaciation is to my mind conclusive, and it may be summed up in a few words. The lapse of time since the glacial period in Europe and America has been insufficient to effect the atmospheric denudation of the boulder clay, or to materially alter the form of the glaciated

rocks in the valleys, or even to obliterate the delicate ice-marks on rock surfaces when protected by a few inches of turf or mould. I anticipate the answer to the above reasoning in the assertion that the lapse of time since the glacial period is really insignificant; but, if anyone seriously entertains such an opinion (which runs counter to the tendency of recent investigation) he must be prepared to produce some evidence beyond speculation. The time, at any rate, has been sufficient to allow of considerable changes in the relative position of land and sea, and other physical phenomena requiring length of time, yet the testimony of the rocks is against any large amount of atmospheric denudation since that period."

We now take leave of the valley and ascend the mountain to consider life in the rocks. In this elevated position life is developed in the form of moss and lichen, covering the rocks and protecting them from the influence of denudic agents to an extent that we hesitate not to pronounce conservative. We allow as stated in a previous paper* that life cannot absolutely conserve all rocks; but that it cannot conserve all is no evidence that it does not conserve some, and these by far the greater number. In the case of limestones, shales, and some of the softer sandstones, life-power may not be able to resist denudic action on the pinnacles of the cliffs, but at the base it is all-powerful, and retrieves here the defeat sustained above;† while at a moderate angle of elevation these shales, sandstones, and limestones are easily conserved by the power of vegetable life; for though limestone is exceedingly liable to atmospheric erosion, yet when protected by moss, lichen, or other vegetable covering, the action of the atmosphere is completely neutralised. Hazels, basalts, and other harder rocks, in so far as we have observed, are almost invariably protected by a vegetable covering which renders denudic action inappreciable. Vegetation not only covers the rocks upon our mountains, but also the stones in our pathways, and all the walls and buildings erected for the convenience and accommodation of man, and here as elsewhere it seems to defy the influence of time, and all the erosive agents enumerated in modern geology. We anticipate here the objection—that the very existence of vegetable life on the rock, fence, or building, is itself evidence of denudic action, for only by action of this sort can the natural conditions be furnished under which it is possible for the moss, lichen, etc., to exist. Now this objection brings three parties into the field. *First*: the scientists who affirm it. *Second*: other scientists equally eminent who deny it, and affirm that the rock only serves as a base, and is not the source of life, this latter distinctive phrase belonging solely to the

* *Christian Ambassador*, No. xxi. p. 65. † *Ibid.*

atmosphere. *Third*: the common observers, to which class we profess to belong. Between the two classes of scientists the controversy is, whether a pure negation exists on the one side, or a microscopic positive on the other. It may be readily inferred to which side we adhere in this controversy; for not being able to observe any visible change in the rocks, or to discover any alteration on their surface beneath the lichen, even with the aid of a microscope, we are bound by the evidence of observation to adopt the position of the negativists, and for two reasons in addition to what we have just advanced. *First*: the positivists, (of which school we take Mr. A. Geikie, in his article published in *Good Words*, January, 1868, as a representative) select instances of disintegrated marble tombstones, and adopting these as at once the evidence and measure of denudic action, proceed to affirm the fact and extent of erosion in respect to all other rocks and stones. This position we deem false, for though we admit that some rocks and stones are very liable to corrosion, yet we cannot allow that all are so, much less that all are so equally. We can point to stones, which have been for generations exposed to atmospheric action, in some of the old buildings in our neighbourhood, and yet there is not the least visible decay, even though they are unprotected by either moss or lichen. Now, if during generations of the past corrosion has not taken place, we inquire by what process of logic, either inductive or deductive, it can be affirmed that corrosion will take place in the future. *Second*: the positivists point out effects produced under artificial conditions, and then infer that the same effects are produced under natural conditions. Mr. Geikie, in the article referred to above, points out the corrosion which has taken place upon the surface of the tombstones in the churchyards of our large towns, and inferring that similar effects are produced in all churchyards, concludes that in a similar way similar results are developed generally if not universally. To this we demur. A general conclusion is deduced from a very limited premise, and what takes place under very artificial conditions is accepted as the evidence and measure of what takes place under natural conditions. In large towns the work of corrosion is hastened, if not altogether caused, by numerous gases, which, generated by the large consumption of coal, the manufacture of metals, etc., commingle with the atmosphere and render its action abnormal. Did not the work of Mr. Geikie's countryman, *Old Mortality*, at the graves of the Covenanters on the moors and in the glens of Scotland, consist more in cleansing away the accumulations of lichen and moss, than in repairing any loss the rude headstones had sustained by denudic action! * At any rate, we can take Mr.

* In the Wady Mokatteb and neighbourhood, in the peninsular of Sinai, the sandstone rocks are covered with inscriptions in an excellent state of preservation. There

Geikie to quarries where stones may be had which if only placed under natural conditions will yield no result to the action of corrosive agents, except that which may perhaps exist as a mean between a negative and a positive. For allowing the greatest latitude which either science or fairplay can demand in the case of denudic action on the rocks proper,—or in that of one scientist *versus* another scientist, plus an observer—we cannot justly affirm that the amount of matter denuded from the surface of the rocks is more than that which exists somewhere between the microscopic part of *something* and *nothing*. If the matter denuded from the surface of the rocks only exists as a mean between something and nothing, and if, after rolling down the slope, and emerging from the gravel bed at the side of the water-courses, it has actually attained appreciable reality, and exists as the fractional part of something (but still no greater in quantity than what science allows, as compatible with health and well-being, to pass through the stomachs of our town populations), then we may legitimately infer, that if the action of man be excluded from the processes of denudation we shall have long to wait before the continents of the future emerge from the ocean. In the estimation of some this reasoning may be deemed trifling; we don't think it so; for denudic action on the rocks found in our valleys, on our plains and mountains, is scarcely appreciable, most of these rocks being covered with moss and lichen; so that the fact of denudation depends upon whether the moss and lichen denude the rock or not, and as the negativists and positivists have each a high scientific standing, as observers what can we do more than, in justice to both, admit that if denudic action exists at all that scientifically it must exist as a mean between something and nothing; if the reader thinks he can do more justice to both parties, we say—try.

Before we enter upon the second division of this paper we just offer the following advice. Let the reader select the most elevated ground in the locality where he resides, and from this vantage-point note 'the great extent of area lying between the water-courses he can see, as compared with that occupied by the burns and rivers which, far below him, sinuously flow seaward. And if,

is some difference of opinion among oriental scholars respecting the date of these inscriptions. The Rev. C. Forster, Rector of Sisted, Essex, in a couple of volumes which he published a few years ago, contends for their Israelitish origin, and connects them with the exodus of Abraham's descendants from Egypt; Beer, Tuch, Tischendorf, and others connect them with the residence of Nabathaeans in the peninsula, somewhere between 400 B.C. and 200 A.D. Now according to the result of the most recent investigations, these inscriptions date about 2000 years back, and they are not only unobliterated but in an excellent state of preservation. A fact like this shows that under natural conditions there is not that rapid and extensive corrosion of stone which Mr. Geikie finds in the churchyards of large towns—if indeed there be any corrosion at all worth naming.

as we have attempted to demonstrate, the influence of denudation is merely fractional, either on or beneath the green sward, let him ask himself in the light of common-sense if such streams as flow at his feet, or aqueous action in any of its current modes, can possibly have excavated the vast extent of existing valleys? Or, if the horizontal action of streams can be so powerful and continuous as to remove the elevated ground lying between them; developing such results, for instance, as that the "Tees" will by lateral extension join the "Wear," and the "Tyne" the "Tweed?" We wait not for the answer; but having tarried so long on the plains and slopes, and amongst the rocks, we haste to consider

The phenomena of life in the water-courses. Here it is that the tug of battle begins, and upon this ground we must either triumph or suffer defeat. At the outset, as we meet our opponent where the water is flowing over shale, gravel, and clay, in order to secure ourselves from speedy defeat we must be good-humoured, and prepared to receive as well as indulge in a little quiet banter, until we get him drawn off into a position and upon ground more favourable to our purpose; for here he triumphantly points to the power of water to denude *vertically*, a fact which, under such conditions as exist in this part of the river, we cannot deny. It happens, however, that shale, gravel, and clay are not continuous throughout the course of a river; and if our opponent, or perhaps we had better say friend, is contending for truth only, we say let us lay down every weapon of sarcasm and sophistry, and in friendliness of spirit stroll along the river side, carefully observing the phenomena of life, as well as the antagonistic operations of denudation. This method will render our induction of facts more comprehensive, and the conclusion we may reach correspondingly accurate and reliable. Here, this way. Having come so far let us just cross this flat and in a few minutes we shall reach the river again, for it is just beyond. Ah! here it is creeping along, slimy and muddy, acting both as a conveyer and depositor, principally in the latter capacity, but not operating as a denuder. The doings of man are largely mixed up with the water here, so we will just proceed and ascend to the upper reaches of the stream, where the influence of man is scarcely if at all perceptible, for it must be borne in mind that all our positions and arguments apply to the operations of life in the *pure* regions of nature, separated from all the agricultural, mining, and manufacturing operations of man, and to these regions only. Here is the river, again partially though not entirely free from the result of human action; its sloping banks, consisting of loam and fine soil, are covered by a luxuriant vegetation down to the water's edge. But we must proceed. Now we are approaching a part of the river where we pause awhile. The banks, as you may see already, consist of gravel, and there is a bed of gravel above, and

another below the pool in which the clear sunlight so beautifully mirrors all surrounding objects. Now, before we enter the bed of the river, permit me to remark that rivers have one more watermark than the ocean. Not only have they the high and low watermark, but one intermediate. The river is now low, and the limit of the area occupied by the water constitutes the low watermark. From the edge of the water to some distance outward patches of moss and other forms of vegetation spring up in the crevices between the stones, and even luxuriate upon their plain and unbroken faces. The outer limit of this partially moss-covered area constitutes the middle watermark. The place where we are now standing is the high watermark. The space from the spot where we now stand to the line of moss is only covered by high and unusual floods, and this absence of continued moisture prevents the moss asserting a supremacy within this area equal to that which it maintains within the intermediate line. Let us step within these watermarks. Ah! here is our old friend the lichen doing conservative duty as regularly and efficiently as among the rocks in the upland. It is found, not on one only, but on nearly every stone, and even obtrudes beyond the line of moss down to the very edge of the water. Within the intermediate line the frequent floods, supplying a more continuous moisture, furnish the conditions under which the moss and other cognate forms of vegetable life reach a somewhat exuberant growth. How deceptive first impressions often are; as we stood on the banks vegetation down in the river bed seemed patchy, broken, and interrupted, but a closer inspection dispels the illusion. The lichen and moss conjointly occupy to the edge of the water, and not only is the moss luxuriating on every point and in every crevice where a footing can be obtained, but it creeps down the sides of the stones, and thus makes its way to the stones beneath the water, growing along from stone to stone throughout the whole area included within the lower watermarks. Now pray where, if you please, within these areas is denudic action neutralising the influence of life? We are not going to enter into the old argument of fractions and infinitesimals, nor into that of the mean between a positive and a negative; we merely propose a plain question, and desire the answer that common-sense and observation dictate. Now, do you believe that these stones, either above or beneath the water, are in process of corrosion when vegetable life is luxuriating upon them and, may we add, increasing their volume? Can a fixed thing grow and luxuriate upon that which is continually changing under the action of agents external to itself? which all substances in process of erosion must be, if we are to believe certain modern geological theories. Now, suppose that in its natural condition the human skull was devoid of skin and hair, and suppose further that in this

country a royal edict was promulgated to the effect that no hats were to be worn, in order that the brains of her Majesty's subjects might be improved in quality while lessened in quantity by the denudic action of the heats of summer and the frosts, rains, and snows of winter; and if, after this edict had been obeyed, and the operation of these denudic agencies experienced, you had observed large patches of skin and hair begin to cover the craniums thus exposed, and in some instances actually to complete the covering, would you believe that these same craniums were in process of corrosion? We guess not. Just put your hand beneath the water and by touch examine the stones. You will find them covered with a slimy substance which seems to be partly, if not altogether, vegetable. The existence of this covering is to us an important fact, for it may be found upon all the stones beneath the water, not only in the pools, but also in the streams, and throughout the winter months as well as in summer. This slimy covering itself appears capable of neutralising the denudic action of water within the area where it prevails, for, as far as our observations go, water itself does not seem to act very powerfully as a denuder; it is only when it operates conjointly with other agents that it becomes effective, as, for instance, when it hurls stone against stone, block against block; then, when the vegetable covering is broken by the conjoint action of water and boulder, begins the only denudation which, arising above the infinitesimal, becomes appreciable.

But let us move a little higher up the river. Now let us carefully inspect the place we have just reached. Here is a large stretch of limestone in the bed of the river exposed to aqueous action, as well as to the action of boulders, ice, etc., which are brought down by the force of the torrent when the river is swollen. The water as it flows rapidly over this bed of rock appears deeply tinged with green, owing to a thick covering of moss growing on the limestone beneath, which neither aqueous nor boulder action has been able to destroy. We visited this spot in April, 1867. The first and third months of that year were distinguished for floods and snow storms stronger than had occurred during any year since 1823. In January immense quantities of ice, heaps upon heaps, were deposited at the foot of this limestone; and only two days before our visit there had been one of the largest floods which occurred in the neighbourhood during the early months of 1867. Now, if evidence of the incompetency of vegetable life to neutralise the denudic action of water, boulder, ice, etc., could have been found anywhere, we think it would have been found on this bed of limestone after the occurrences, and under the circumstances just named. But instead of a broken and denuded surface, we found the moss flourishing and covering the strata, just as it is now, to an extent, both in area and depth, that we thought then, as we

think still, that this limestone rock might properly be designated a submerged "grassplot." The slimy vegetable substance, previously referred to, was also thickly spread over all the stones beneath the water, and in the adjacent parts of the river we found moss on the stones under rapidly flowing water from one and a half to two and a half inches thick. We may now be permitted to ask, if water under such favourable circumstances and in conjunction with such allies could not assert its superiority over life, where shall evidence of its superiority be found? This limestone over which the water is flowing is the base of the large shale bed from which we started upon our ramble, and there can be no doubt that the shale has been denuded from off the limestone; but we ask again where is the evidence that the limestone itself will be removed by denudation? There is another consideration to which attention may be directed. You will observe that the influence of the river laterally in its present course is almost exhausted, and only by an alteration in its course, or in the case of large floods, can it materially affect the shale on either side. The same may be said of its action in relation to the clayey-gravelly bluff above. While the river rolls in its present bed, which seems to be pretty well guarded by those lichen-covered boulders, its lateral influence on the shales and gravels is exhausted, at least for the present. But is it not possible, say you, that the stream may change its course, and work out for itself another bed in the future, in the same way as it has probably been changing its bed in the past, winding from one line of water-shed to the other, extending its changing course, as we may suppose in the instance before us, for two or three miles in the higher lines of the valley, but gaining a little at every return, until it has scooped for itself its present deep and narrow bed? Possible, yes, many things are possible. It is possible for the compositor, to whom an account of this ramble may be committed in manuscript, to throw his type into the air and for every letter to fall into its required place. But is it probable? There is another point of some importance to the argument which you seem to overlook. Can water denude on a perfect plain, or only when inclined, and confined within given limits on the line of inclination? It seems somewhat obvious that before you can excavate a valley by the action of "*rain-water*," you must have at least a partially formed valley to begin with. One can conceive of a valley determining the line and bed of a water-course. Can you conceive of the contrary?

But let us turn again to this bed of limestone, for here it is we must settle the most important points in dispute between us, and there are a few considerations to which your attention may now be invited. The *first* is the relation of the limestone to the shale. Since the shale was denuded from off its top all appreciable denu-

dation has ceased; for the limestone is comparatively level over its entire surface. True, there are a few indentations observable, but these are across as well as in the line of the water, so that it is evident they existed before the deposition of the shale, and their relative positions have not as yet been altered, whatever they may be in the future. A *second* consideration is the relation of this bed of limestone in its dip to the line of inclination from the highest point of the water-shed to the sea. If the dip of this limestone were only equal to that of the line of water-shed it would not disappear below that line until it had almost reached the coast. But the fact is it dips below the bed of the river only two miles lower down than the point at which we now stand. Now, if vegetable life can luxuriate on an inclination as steep as this is, it can certainly exist on the whole line of water-shed, when that line is equalised by denudic action. And this equalisation of line is all the denudation that facts will allow either the scientist or observer to assume. The *third* consideration we put in the form of question. If the existence of vegetable life is possible under the adverse circumstances before-named, are there any facts of which we are cognisant that will warrant us in assuming that it will not exist as a neutralising and conserving agent in the future? We know of none. A *fourth* consideration is that what is true of this limestone is true (all things being equal) of our hazels and basalts; for they are beds upon which vegetable life flourishes, and in fact are barriers thrown up by nature herself to resist denudic action, thus constituting so many zones of conservative influence. And now pray where are we to find the vulnerable points furnishing to denudic action the conditions requisite for the removal of the vast amphitheatre of hill and mountain by which we are surrounded?*

But let us move still higher up the stream. Now, here we are at a small waterfall deserving a little attention. The water is descending over a posts of hazel, between which thin beds of shale

* These remarks and inferences were founded upon observations made in April, 1867. It is now February, 1868, and we have just returned from an examination of the same limestone bed, and the adjacent parts of the river, after a storm of wind and rain such as only happens once or twice in a life-time. This second examination has more fully confirmed us in the belief that vegetable life is a competent neutraliser of denudation. In the late flood there has been more of boulder action than in 1867, but the vegetable covering on the limestone, and on the stones in the neighbouring parts of the river, though a little broken, still maintains its ground; and now that the water has subsided and the boulder action ceased it will speedily repair the slight breaches that have been made—at least it will likely accomplish this long before the occurrence of such another flood. The result of our observations to-day, when compared with results previously noted, proves what we have more than once intimated, viz., that water by itself is not capable of effecting much denudation. When it can use the boulder as an instrument for breaking the continuity of vegetation—even then, on the plain line its action is very limited; it is only when it can hurl its boulder artillery against the jutting crag and abrupt projection that it becomes a power to be feared, or to demand much attention.

or "grey-bed" are visible. The fall is about six feet high, and the pool into which the water descends is about the same in depth; the height of the fall and the depth of the pool corresponding. We may just observe here that we have heard it reported that at "High Force," in Teesdale, the height of the fall and the depth of the pool into which the water descends correspond, or nearly so. Is this characteristic of all waterfalls? Now we desire you to note here that the strata over which the water descends is above the shale bed that we noticed lower down the stream. And though both the shale and water-line rise considerably from the part of the river we first inspected to that at which we now stand, yet the rise of the latter is much greater than that of the former, for the shale bed disappeared a considerable distance below this waterfall. Had the rise of the strata and the water-line been more equal we might then have observed here what is observable at Niagara, viz., water falling over a rock underlaid by a bed of shale, and by consequence more favourably situated for denudic action. But waterfalls under such circumstances can only be found where two strata bear a certain relative position to each other, and where this position again sustains a definite and particular relation to the line of water-shed; so that such falls as Niagara, Nent Force, Ashgill Force, etc., are rare, and cannot possibly be found except under the conditions named above. These rock-cutting falls that we hear so much about, and which are doing a mile of river excavation in so many years, happily for the security of the world are not numerous in any part of the globe. As in the course of remark we have referred to the excavating power of waterfalls, and their annual upward progress along a river-bed, perhaps a little attention devoted to the one beside which we now stand may reveal to us something new upon this subject. The basin into which this fall descends is not formed of shale, but of rock, so that if there has been any excavation we may form a tolerably accurate estimate of its extent. But you see there has been no excavation here. The water is falling over a rock from six to seven feet high into a basin of about the same depth; the floor of this basin is rock, and from the face of the fall to the outlet or lower end of the pool, which is also rock, is about ten feet, so that what *is* the basin now *has always been* the basin since the water began to flow along its present channel. Facts like this might be profitably consulted by Sir C. Lyell in his chronological speculations concerning the age of the globe, and perhaps are not unworthy of incorporation in the edition of his works now issuing from the press. Had time permitted we might have crossed the mountains and visited "High Force" and "Cauldron Snout," in Teesdale, where we might have observed the lichen covering and conserving the rocks down to the very edge of the falling water, and also might have seen what we

have always readily conceded, viz., that at projecting points, where the inclination is steep and the volume of water great and heavy, even the basalt yields to denudic action, and approaches the natural line of inclination from the mountain to the sea, though at such an infinitesimal fraction of speed that the human mind is incapable of grasping the immense length of time required for its accomplishment. But supposing all abruptness removed until the water flows along the natural line of inclination, we are of opinion, and we think the opinion amply sustained by the facts adduced in these papers, that the vertical action of water cannot deepen the line so that its higher extremity shall ultimately be reduced to a level with its lower extremity; those who maintain the contrary of this may found their argument upon what may be deemed a dogma of philosophy, but certainly cannot be considered the result of a wide induction of facts.

We have tarried perhaps too long at this point, for time is not only passing, but our observations are accumulating; so we will just walk direct to the line of water-shed. From the place where we now are up to the foot of the mountain, where the water is generally considered to do a large amount of excavation, gravel predominates; but it is gravel that has apparently been deposited by a more powerful agent than the present stream, by which it seems only to be laid bare, as will become more obvious as we proceed towards the water-shed. Now here we are at the base of the hill, and the water-line departs from the comparative level at which we have observed it all along, and presents a steeper line of inclination. There are also numerous smaller streams branching in, as indeed we observed all the way up the valley. But though the stream is flowing over gravel yet in this section of its bed it has not been able to cut below the soil and turf; for vegetation is not only hemming it in on both sides, but is actually rising up through the water in the form of rushes, moss, etc. A little higher up the gravel is exposed, but if you just cast your eye backward you will observe that all the *debris* is held by the vegetable growth below, so that any appreciable denudation from this exposed gravelly surface is neutralised by the action of life a little lower down. We are now in the region of bent and turf, and to secure for the stream an uninterrupted course, and to prevent the water being divided and dispersed over the surface by a rank vegetation, thus destroying the growth of the finer grasses, the tenant farmers of these uplands adopt the method of cutting open drains as the cheapest and easiest way of overcoming the dividing influence of vegetable life. Bent and turf are found on the slopes of all the higher hills in the west of Durham, and around the sources of all the rivers flowing from this water-shed, so that what is often asserted concerning the "Cam," "Thames," etc., cutting into the

hills is not observable in the highest reaches of the "Wear" and "Tees," for the fact is, that vegetation is cutting and dividing the streams, and not the streams the hills. Stop, here is another place where there appears traces of denudation in those large boulders which seem to belong to the "millstone grit" on the top of the hills above. Now, if so, how have they been brought down to their present position? It cannot have been by mere gravity, for the slope is not sufficiently steep. That the insignificant stream we are now following to its source could convey them to their present resting place, is even more preposterous still. But undoubtedly they have been conveyed: now where are the conveying agents to be found? Certainly not among any now in operation amid these hills; and whether the ocean as it receded from the land conveyed them, or they were conveyed by glacial action, or by diluvial action, we undertake not to decide; only we venture to say that the agents at present operating amid these uplands cannot possibly have conveyed them. Neither can these agents remove them from the position in which we now see them; for, supposing that by atmospheric chemistry these boulders can be disintegrated, a point we dispute, even then the agents at present in operation cannot convey the granular particles through the turfy covering that spreads all around. Diluvial action seems to be at a discount among modern geologists; but we may just ask, whence have come all the large clay beds lying on the western sides of the minor valleys contained in the valley of the "Wear?" Now we are not aware that any evidence of glacial action can be found in this district; therefore, to assign these clay beds to such action is mere assumption; to attribute them to the influence of the receding ocean is also beset with difficulties; and as it has been demonstrated that a "universal deluge" is impossible, it appears that geology, like all other departments of truth, has its mysteries. But at any rate these boulders of grit show that other agents than those now in operation have operated here in the past; and perhaps the present impossible was at that time the possible, and there may have been a deluge after all. Now, just another start and we will reach the top of the hill, where our joint ramble will terminate and we may each turn homeward. The stream is now lost in an extensive bog and we see it no more. But we will just enter this tract of "peat moss" before we shake hands. It is interrupted by deep "breaks" or "brocks" cut by the water, but this is stopped by the turf and bent below. Now, whence a "peat moss?" Its origin is vegetable; its condition of growth water confined in a hollow or below the line of level. This allowed: whence then the origin of a "peat moss" which caps a hill, with drainage on all sides? If modern geological theory be true, the fact of a "peat moss" under such conditions will be impos-

sible, but here where you are standing you have an extensive moss under these very conditions. Now, do you think that Old Noah could have scattered the seeds of spagnum upon this hill top as he floated over it in the ark, and thus originated a phenomenon which so flatly contradicts certain *advanced* notions in modern geology? Another query, and then we part. From the elevated position we occupy, just survey the surrounding hills and valleys; and now do you think that the landscape upon which we gaze will ever be so modified by the action of the natural agents now in operation that were we permitted to revisit it at the close of another geological epoch we should not be able to recognise it? We think not, except through mental derangement, arising from the want of recollective power. You can think as you please, and are perfectly at liberty to communicate your opinions to your friends. My brain reels; perhaps yours has been reeling for some time; and lunch, a pipe, and a nap will perhaps suit us both. So good-bye, hoping to meet you again shortly and discuss with you the question of stratification.

GEORGE RACE.

POSTSCRIPT.—In this paper we have not introduced animal life as a conservative agent, though in the streams in our district, where they are pure, it exists on the limestones, sandstones, and on the stones in our gravel beds in the forms previously mentioned, and to the extent of its development does good service in the cause of conservatism. One fact in relation to this point we may just mention. In a small burn, when a boy, we noticed that certain stone-encrusted “larvæ” existed in great abundance. It occurred to us after the storms and freshets of 1867 to visit this spot and ascertain whether in the early spring (April) any “larvæ” were still existing, or whether they had been destroyed by the fierce action of the recent floods. We examined the burn, and there, on a sandstone rock in the bed of the rivulet, we found them thickly spread, though the water (as measured by the snow still lying on either side) had recently flowed over them to the depth of at least three feet. Thus, in spite of any denudic action operating in this burn during the past forty years, animal life had maintained its position on the face of the sandstone, and seemed as thriving and prosperous as when we were truants from school.

G. R.

RELIGIOUS APHORISMS.

EVERY natural man has one or more good qualities, by which alone he estimates his worth and character, and lives and dies an infidel to his bad ones.

Whatever we see without the Spirit's eyes can have no other effect than to fill us with conceit of a knowledge which we have not, and seal us up in carnal security.

Hell is the being given up to the full knowledge and essential malignity of sin,—the scripture says, without hope, and for ever; and it does not appear to me that any criticism has yet explained away the precise meaning of it.

Opposition to the will of God is the essence and sole cause of all our misery. There is no possibility of happiness but in compliance with it, and yet there can be none in a forced conformity to it. It must of all necessity be the great object of the soul, its rest and centre, and everything must be sacrificed to it cheerfully and with delight. Who shall bring us to this? For if it is not my nature, I see at once that I can no more make myself so, than I could make myself at the first.

The understanding discerns, in most cases, as truly and immediately what is right, as the eye does light and colours; and why then does not the will always comply with the dictates of reason and judgment? It would if it were free.

Sin is the only thing which God hates, and almost the only thing that man loves.



BRIEF NOTICES OF BOOKS.

The Poet of the Million: or Memo-rials of the Life and Labours of the late Rev. Richard Jukes, of West Bromwich, forty-two years a Primitive Methodist, and forty-one a Preacher. By the Rev. J. PRITCHARD. London: W. Lister.

THIS memoir will be read with eagerness, not only by those who were personally acquainted with the subject of it, but by many others, who can-

not claim that privilege. By means of his revived rhymes and his other writings in verse, the name of Mr. Jukes has become a sort of household word in many parts of the Connexion; and it is therefore to be expected there will be a pretty general desire to know the history and character of the man. This desire may now be fully gratified. In producing the volume before us, many available sources of information have been laid under contribution, and

the collected materials have been arranged and moulded with care and diligence. After reading this book we seem to be as well acquainted with Mr. Jukes as if we had lived with him on terms of personal intimacy. All his distinguishing characteristics, physical, mental, and moral, are vividly portrayed, while the leading parts of his life are marshalled and recounted with skill, clearness, and animation. Mr. Jukes was a remarkable man. Though not gifted with the highest order of intellectual endowments, though lacking in philosophic breadth and analytic keenness of perception, he was nevertheless eminently gifted for popular usefulness, and during the course of a lengthened ministry he exerted a potent influence for good among the masses in Berks, Wilts, and Stafford. It is quite refreshing to read of the great success with which, in many instances, his ministry was crowned. His wonderful facility in versifying the simple truth of the gospel contributed greatly to his acceptance and success. With little or no effort he could turn anything into rhyme; and though his versification was by no means of a refined or lofty kind, it had power to move the hearts of uneducated people as poetry of a higher type could not do. Mr. Pritchard has rendered a useful and praiseworthy service to the Connexion in producing this record of a man who deserves to be admired for his personal qualities, and to be held in veneration for the zeal and devotedness with which he served his generation by the will of God.

The Hero of the Humber: or the History of John Ellerthorpe (foreman of the Humber Dock Gates, Hull), being remarkable incidents in his career as a Sailor; his Conversion and Christian usefulness; his unequalled skill as a Swimmer, and his exploits in the water, with a minute account of his deeds of daring, in saving, with his own hands, on separate and distinct oc-

casions, upwards of forty persons from death by drowning. With appropriate reflections. By the Rev. HENRY WOODCOCK. London: W. Lister.

It would be worth while making a pilgrimage to the town of Hull, no matter the distance or expense, to see such a man as John Ellerthorpe. Simply to know there is such a man, makes one proud of human nature. Yes, he is a "hero," every inch of him; a hero worthy of the name; animated by a brave and noble spirit, and ready at any moment to risk his life in the service of his fellows. He is called the "Hero of the Humber," and properly so, for that river has been the principal scene of his gallant exploits; but the fame of his deeds will spread far beyond the reaches of the Humber, and thrill the hearts of hundreds to whom that river is unknown. As to the book itself we may say it is got up in a superior style, and is written in Mr. Woodcock's best vein, clear, copious, fluent, and picturesque, the author writes in full sympathy with his subject, warms into fervour as he dilates on his theme, and frequently flashes out in passages of rare beauty and eloquence. To all and sundry of our readers we say, buy the book, and imbibe the noble spirit breathing through its pages.

A Bible Dictionary: being a Comprehensive Digest of the History and Antiquities of the Hebrews, &c., &c. Third Edition. Part 6. By the Rev. JAMES AUSTIN BASTOW. London: Longmans; W. Lister.

THE re-issue of this popular Dictionary progresses favourably. The sixth part has just come to hand, containing able and instructive articles on Law, Lebanon, Lord's Supper, Man, Marriage, Miracle, Melchisedec, and a number of other Bible themes. Every young man in the Connexion ought to procure Mr. Bastow's Dictionary.

THE CHRISTIAN AMBASSADOR

ART. I.—SUNSHINE AND SHADE:

A TALE OF REAL LIFE.

I.

NEARLY twenty years ago Mrs. Appleby was following her household duties, as was her wont, with that calm, steady, unperturbed manner, which shows at once a well-balanced mind and a healthy body. Her son David, a boy of eight or nine years, was seated on a buffet in a corner of the kitchen, conning a lesson-book with thoughtful earnestness. Mrs. Appleby was also engrossed by her thoughts, but hers were of a different order from those of her son. She was wondering—*now*, how her large family of five sons and five daughters would have to be disposed of as they came of age; and *next*, how the demands of the family, which were likely to be just then specially pressing, could be met; for no matter how often Providence may have opened your way in the past, or how familiar you may be with Scripture incident and promise, when a new trial in providence falls to your lot, a battle is sure to be fought between doubt and faith. It may be needful here to say a little about the Appleby family. Mrs. A. was the wife of William Appleby, a working man. They were married young, and God had blessed them with a large family. When the tenth child came the first was just beginning to learn a trade, so it is clear that as all the twelve mouths had to be fed, and the twelve backs had to be clothed by the earnings of one pair of hands, and by the contrivance of one matronly head, there must have been, for fifteen or sixteen years at least, no little care, thought, and anxiety in that household.

It is wonderful how the families of the poor are brought up, and it is specially wonderful how the family of the Applebys were maintained and reared. For William was only a factory operative,

whose earnings could not exceed £60 a year, and as he had no other income, and his wife had work enough at home in taking care of her large family, it remains a mystery how the worthy couple contrived to do what they did. For the children and themselves always had a respectable appearance; their home was above the average of working-men's homes, both in aspect and reality; and an education superior to that which many well-to-do tradesmen give to their children was given to the children of William and Leah Appleby; and no one ever heard a tradesman complain of debts owing him by William Appleby.

But those who are acquainted with the power of true religion, and know the special help which Providence affords those who walk uprightly, will not wonder at, though their faith will be strengthened by, the well-doing of this family. William Appleby married in the Lord. His wife was a sensible, sober-minded woman. She studied household economy. She found out that saving was earning. She made herself competent to act as milliner, dressmaker, and tailor for her own family. She knew, also, that to keep her children within doors, and find for them in the garret, or some other seldom-used apartment, innocent recreations, not only preserved their morals, but their clothes also, and prevented a certain wastefulness in their eating which attaches itself to those whose spare hours are spent in the streets. Above all, both she and her husband had real faith in the Bible. They knew that in training a family they were serving God, and therefore were certain that, if they sought in their own experience the kingdom of heaven and its righteousness, all other things would be added unto them. And so it proved. Were Mrs. Appleby in the land of the living now, and asked, "How did you manage to get through life debtless?" she would be at a loss to answer; for we believe it is a mystery, even to the heads of large families themselves, how they procure needful supplies without running up accounts with various tradesmen.

Mr. and Mrs. Appleby were Primitive Methodists, as, indeed, nearly all the members of the Appleby family were and are. William, for a short time before marriage, acted as a minister in that body, and John Wesley Appleby, a younger brother, was, at the period of which we write, one of its most esteemed and intelligent preachers, while their father was a leading trustee for one of its oldest chapels.

We found Mrs. Appleby busy with her household work, and her son David studying his lesson. It was about ten o'clock on a Monday morning, when the mother was disturbed from her reverie, and David's thoughts were chased away by a timid knock at the street door, with an almost simultaneous lifting of the latch, and a pushing open of the door. Soon James Wade made his appearance,

and so did a slight blush on the cheek of Mrs. Appleby, who laid aside her sweeping-brush, and prepared to converse with her visitor.

Now this James Wade was the leading singer of the choir connected with the chapel which the Applebys attended. That chapel had been built a few years before the time our story begins, and Mr. Appleby was its principal trustee and steward. It had cost over £2,000, and a debt of £1,600 rested upon it. The interest on this large amount, together with the working expenses, reached a yearly sum which it was found difficult to raise; and although it was needful to exercise rigid economy, it was found absolutely necessary to hire a leading singer, and that leading singer was, as I have said, James Wade. His quarter's salary was due, and his visit that morning was to draw it. But what made Mrs. Appleby blush and otherwise seem to be put out of the way? Simply because, realizing his errand, she had not the means of meeting his demand. For it was an understanding between her husband and her, that, in his absence, she might pay small chapel accounts as they became due, or find for the chapel-keeper needful using articles. What, then, had she used the money belonging to the chapel for domestic purposes? No, not that; it was seldom there was any chapel money to use, except for the chapel, but because having had to provide summer suits for her ten children, her own resources were exhausted, except a few shillings, which might suffice to find provisions for that week.

David, who seemed to understand in a moment the reason of his mother's embarrassment, rose modestly from his seat, and creeping up to the back of his mother's chair, whispered something in her ear, while she was talking with Mr. Wade, which made her eyes beam with satisfaction and pleasure, and giving David a nod of approval, he was off upstairs in a moment, where soon the noise of a hammer and the jingle of copper coin were heard. To explain. David, one of the elder sons, inheriting the frugality and thrift of his parents, had saved all the pence he earned, or had given him, or which he made by preserving and selling what even some housewives throw away, and had his store secreted in a strong money-box in his bedroom; so when he saw Mr. Wade come in that morning, and the blush which his presence threw on to his mother's cheek, it at once occurred to him that his errand was for cash his mother had not, and that his savings might meet the wants of the case, and thus save his mother the pain of having to send a needy man away without his salary. The expedient sufficed to meet the emergency, for when David had got the copper out of his box, and had got it turned into more portable coin at the nearest provision shop, it was found to be rather more in amount than Mr. Wade required. Soon this gentleman took his leave in seeming good

humour, and then Mrs. Appleby and her son David resumed their employment; and it would have been difficult to tell which of them, mother or son, was the happier.

Scarcely had Mr. Wade left the threshold of Mr. Appleby's home, than the door was again opened, and this time for the Rev. Joseph Meadows, the junior minister of the chapel where the Applebys worshipped. This visitor did not make Mrs. A. blush, nor her son David put his wits to work to meet an emergency. On the contrary, his entrance seemed to make the pair happy. He had been nearly a year the resident minister, was popular with the people, and a great favourite with the Applebys. He had recently married an excellent young woman, whom he had brought to share with him the vicissitudes of the itinerancy. Being Monday, he was fatigued with his previous day's toil, and was now strolling about to give rest to his jaded brain; and having unconsciously got into the neighbourhood of the Appleby's residence, he had made up his mind to look in upon them for a few moments. Mrs. A. and he soon got into profitable talk. The tribulated character of the Christian's life on earth was its subject. "I am glad," observed Mrs. A. "that you did not, yesterday, descant on the joys of the Christian life, as too many young preachers do. They set forth Christianity as all joy, all sunshine, or all peace, just because it is said that wisdom's ways are ways of pleasantness, and all her paths are peace, forgetting that the ways and the paths lie through a wilderness, and are beset by enemies on every hand."

"Ah!" replied Mr. Meadows, "no one can long walk the path to heaven without finding out that it is a path of tribulation. It is ordained to be so; hence every traveller therein has but one language to use concerning it; and yet there is not one but would rather give up life itself than cease to walk therein. Moses was a type of everyone who has received the spirit of adoption: he esteemed the 'reproach of Christ greater riches than all the treasures of Egypt.'"

"It is a great pity," Mrs. Appleby went on to say, "that the true character of godliness is not always depicted by the preacher; for when I have heard the pleasures of religion described in glowing phrase and poetic figure, I have been led for a time to fear that I was self-deceived in my profession; and I am certain if one of my lengthened experience in Divine things is harassed by such preaching, what must the young disciple feel who may at the time be passing under the rod of Fatherly chastisement?"

"Certainly it is a pity, as you say, Mrs. Appleby," rejoined Mr. Meadows, "but it is to be hoped that such preachers are only seldom heard; for it is hard to conceive that many can fall into such a glaring mistake, seeing that the Bible is full of the experience of God's people who, like David, made their tears their

constant food for a time; or, like Paul, who groaned in this tabernacle, being burdened, all because they were godly."

"If such preachers come before a congregation once a quarter, they come once a quarter too often," tartly observed Mrs. Appleby. "I do not wish to flatter you, but rather to encourage you, Mr. Meadows, when I say that your sermon yesterday morning, on the Christian's days of trouble, was to me and others a feast of fat things, full of marrow; and I am certain, Mr. Meadows, that if you continue to preach sermons so truly experimental as the one I have referred to, you will be made a blessing to the tried children of God."

"I can only preach freely when I preach feelingly, Mrs. Appleby," replied Mr. Meadows, "and although it may be supposed that one so young as I am knows little of trouble, yet I am certain that every Christian minister will be made to feel, to some extent, the crosses which exist on the road to Zion, or how can he be a minister of comfort to those who are in heaviness through manifold temptations? As it is not outward sin, but innate depravity, which makes every quickened sinner say, 'I am the chief of sinners,' so it is heart conflict, rather than outward trial, that constitutes the chief trouble of the adopted. Most precious to me is the passage, 'Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' That, Mrs. Appleby, is not tickling them with a feather. Indeed, I know of no kind of preaching so needful for the body of Christ as that we are now speaking of."

"You are right," observed Mrs. Appleby, "I have often entered the house of God strongly tempted to believe that because I was not filled with all joy and peace, I did not possess the spirit of adoption, and when I have been told that such feelings as those I then had were really marks of adoption; that carnal men were not plagued, nor could be, as I was; and that such trials were more precious than gold, because they led us to pour out our hearts before the mercy-seat, my sorrows have been turned into joys, and I have come home as one refreshed with wine."

"But I find, Mrs. Appleby," observed Mr. Meadows, in a tone of seriousness, "that my preaching has of late given offence to some of my hearers, which is a cause of some surprise, for I had thought that what warmed one's own heart in the conception would warm other hearts when delivered. How is this, think you?"

"If you will not take it amiss, Mr. Meadows," replied Mrs. Appleby, modestly, "I will tell you. Neither Satan nor lukewarm professors can bear experimental preaching. You may talk as much as you please about the surroundings of godliness; aye, you may even urge the claims of the law to their full extent, and not awaken the ire of either; but when you cut off from the covenant of grace all who are not living in the possession of a living expe-

rience of the things of God, the carnal mind, which is enmity against God, is aroused, and you are sure to be denounced as a fanatic, or a heretic. 'If ye were of the world, the world would love its own, but because ye are not of the world, therefore the world hateth you.' So said the Great Teacher, and you know the Pharisees were filled with bitter hatred of him when he cut them off from God's favour because they did not experimentally enjoy union with himself. But as long as we are told that as many as are led by the Spirit of God, such, and such only, are the sons of God, and that except ye have the mind of Christ ye are none of his, we must enjoin a conscious experience of divine things as an invariable accompaniment of saving faith."

At this stage of this very interesting conversation the street door once more opened, and this time Fanny Appleby, one of the younger of the five daughters of Mrs. Appleby, entered, closely followed by Mrs. Bustard, one of the members of the church, and wife of one of its local preachers. Fanny modestly shook hands with Mr. Meadows, and then retired to put off her bonnet, while Mrs. Bustard took a seat, having first greeted Mrs. A. and the young preacher.

Now, Mrs. Bustard was an active member of the church, one of those women without whom dissenting churches, which live upon the voluntary gifts and raisings of its members, would droop and languish; for she was at the head of that class of female labourers in the harvest who get up tea parties at holiday times for the replenishment of the church funds; who manage those modern institutions for the enrichment of chapel funds—I mean bazaars; who collect from door to door for the Mission cause; who, in short, are the prototypical Marthas of our modern churches, careful and troubled about many things, and equally valuable with our meditative and prayerful Marys. Mrs. Bustard was never so happy as when over head and ears in work of this sort; and whenever a tea party or a missionary meeting was nigh at hand, Mr. Bustard knew right well that his wife would be delivered from whatsoever disease she had by the stimulating effect the said piece of church work would have upon her.

It was not long before Mrs. Bustard made known the object of her morning's visit. Both Mr. Meadows and Mrs. Appleby were certain as soon as she made her appearance that she was on a begging excursion, but they were much surprised when its specific character was made known to them; for she was actually seeking monetary aid for Mr. Wade, the leading singer, already brought before the reader. It had that morning been made known to Mrs. Bustard that the friend alluded to had been for several weeks out of work; that he and his family were literally on the verge of want; that that morning they had arisen from their sorrowful

beds without having wherewith to break their fast, or the means wherewith to purchase food; and that one of their children, who had been for some days ill, was not likely to recover, owing chiefly to the lack of proper nourishment. The group of friends listened to this sad tale with feelings of undisguisable agony, and it was now seen why it was that the poor fellow had come that morning, contrary to his wont, for the trifling salary due to him for conducting the service of song, the moment it had become obtainable. Soon a small sum of money was put into Mrs. Bustard's hands by both Mrs. Appleby and Mr. Meadows, the latter observing, "The best way of relieving cases of this kind is to put the sufferer into the way of obtaining employment, for it must be inexpressibly painful to an honourable mind to have to live even for a short time on the gifts of benevolence, and as my father-in-law is erecting the shed at the Douro station, and Mr. Wade is a fitter by trade, I will see this very day if he can give him a job." This intimation gave the good ladies much pleasure, and as it was nearly noon the party broke up.

II.

It was precisely a week after the occurrence of the incidents above narrated that Mr. Meadows again stood upon the floor of Mr. Appleby's abode. It was afternoon, just after the holding of a female class to which Mr. Meadows had been paying the quarterly visit, Mrs. Bustard was there also; but this time was suffering from a violent fit of spasms, to which she was subject. Mrs. A. was administering active remedies, whilst Miss Fanny was mixing medicine in a tea-cup. Soon the violence of the attack abated, and then the party, composed and happy, began to converse. The first subject of conversation was Mr. Wade. Mr. Meadows' application to his relative had proved successful, and the distressed singer was then in full employment, his child was convalescent, and once more happiness was restored to a Christian home. "Truly," said Mrs. Appleby, "God does not long even seem to forsake his own; when he has tried them he brings them forth as gold." Fanny now stepped forward and proposed to dress a few dolls, and make two or three pin-cushions, for a bazaar which was being got up for the chapel funds. While Mrs. Bustard and she were arranging these matters, Mr. Appleby himself entered, and soon he and Mr. Meadows were in earnest talk on the embarrassments and gloomy prospects of the chapel property. "I greatly fear," said the latter, "you will not weather the storm; if so the mortgagee will have to foreclose to save himself from entire loss!" "Not so," confidently replied Mr. Appleby, "the property is the Lord's, the town is crowded with the Lord's people, the members

of the church and congregation are ardently attached to the Cause, and I yet believe, heavy as is the burden, and greatly as we have had to struggle with it, we shall by-and-by reach the top of the hill, and then we shall have level ground to walk upon."

Mr. Meadows, whose experience in chapel affairs was limited, and whose temperament was not of a very sanguine cast, smiled somewhat incredulously at this utterance of intelligent faith, and then went on to speak of an event which had thrown the town, especially such parts of it as were connected with Primitive Methodism, into consternation, namely, the homicide of a young Sunday-school teacher, by a young man, who, paying his addresses to her, had allowed jealousy to rob him of his self-possession. "I suppose," said he, "that friend Hainsworth is interesting himself greatly in the young man; who, it is said, is deeply penitent, and praying night and day for pardon."

This reference to Mr. Hainsworth led to a conversation on the remarkable benevolence which he was displaying in connection with the cause of Primitivism in another part of the town. Hainsworth had a few months before united himself with the Primitive church, had taken a fine house which he had magnificently furnished, kept a table which literally groaned beneath the good things of this life, invited the ministers and leading office-bearers of the Cause to his house, and seemed, to all appearance, to be fast climbing to affluence, and was likely to realize a position of eminence and power in the world. But his family and his general habits were altogether the reverse of those of William Appleby: in his family there was not the steadiness or the neatness of his less well-to-do friend, while their habits were loose and rollicking—a sort of *come-day, go-day* kind of living! How he got the means of faring sumptuously every day, and of treating his large circle of friends with the best of every thing, nobody knew, and, I am sorry to say, nobody seemed to care. When hints were given him that some people wondered how he managed to do as he did, he put them off by saying that he made happy hits in his business speculations. But there were a few knowing and far-seeing ones who believed that the glitter was not gold, and that it would be well if the showy fabric did not turn out to be built upon a sandy foundation. There are, and always have been, a few persons here and there who love to shine in human society, if only for a day, and will have their day's shine even though they are assured that it will be followed by years of total darkness; who, the better to gain their vain ends, disguise their hollowness behind a wrapper of sanctity, and securing the confidence of well-meaning but non-observant men, by acts of seeming benevolence, begin a course of fleecing which soon ends in disgrace to themselves and in misery to their dupes. While this Hainsworth was

keeping up a show of religion by daily visiting the youthful convict in the gaol of the county city, and by keeping open house for the heads of the religious society to which he belonged, he was drawing the net closer and still closer around his unsuspecting victims, one of whom was Joseph Lindsay.

Joseph was a man of whom any religious society might well be proud. A man of few words, he was, nevertheless, a man of sterling merit. He thought the more because he talked little; and if he did not act in a showy manner, he acted the more steadily and ploddingly. As steward of the church to which he belonged, he was always at his post; the work of the church was done efficiently and at its proper time; his accounts were always clear and correct; and whoever was absent from his post, Joseph was at his. To his confidential friends he sometimes said, "I belong to a disreputable family: my father was sent beyond the seas, and some of my brothers came to a bad end; but I said, in early life, when God first quickened my soul, 'One member of the Lindsay family will honour God at any rate;'" and so it has been.

By industry and care Joseph managed to save about £100 out of his earnings, which he put, little by little, into the savings' bank, observing, "Should I live to be unable to work, I shall not be altogether dependent on the earnings of others." Travellers in foreign parts have told us that nothing has surprised them more than the rapidity with which the vulture comes to a fallen lamb or goat. No sooner has the animal dropped than the bird may be seen hovering in the air right over it; how attracted to the spot remains a mystery. So it is with such men as Hainsworth. They seem to know as by instinct who has a little money put by, and they have a wonderful facility of getting it. Now it was not long before the eagle-eyed Hainsworth became aware of Joseph's savings, and it was not long after this that he, by fair speeches and tempting offers, got him to transfer his £100 from the coffers of the bank, to his own unappeasable pocket. Here we must let the curtain fall before the various parties we have introduced to our readers, and allow in thought a decade of years to elapse before we again behold them on life's busy stage.

III.

Ten years, then, have now passed away. Vast changes have taken place in both men and things. The persons we have brought before our readers were with one exception still living; that exception was the excellent Mrs. Appleby. Two or three years previously she finished her work and entered into Christ's rest. Her end was peace; and her monument was, and yet is, the clever, the intelligent, the virtuous family she left behind her. Mothers

never die. They live on in the sons and daughters whom they have left behind. Good mothers are the truest social regenerators. Were all mothers like the one we are speaking of the world would need neither prisons nor penal settlements, nor policemen, nor any other corrective or restraint of vice; for families trained in virtue and religion would form one vast aggregate of propriety. But alas! it is not so. Soon after Mrs. Appleby's interment Mr. Meadows was brought from a distant circuit to improve her death, by preaching her funeral sermon. Most of her children with their father were present. Well do I remember the occasion and the sermon; and the sermon still lives, I believe, and still operates for good in several who heard it. But its preacher had undergone some change. Time and trial had mellowed him. He was now the father of six children. He had learned a deal in the furnace of affliction, not affliction of body, but affliction of circumstance and mind. Not that he had much to complain of regarding his treatment by his fellow man. He had, up to that time, fallen upon good stations and kind friends; he knew little of "perils among false brethren;" but he had had conflicts with the evil one, strange workings in the strange world of his inner nature; and he had found out that as his family increased his own popularity lessened, for stations which would have received him with open arms when his claims on funds were light, thought he would not suit them now that his claims were a trifle heavier! He was thus more fully prepared to comfort those who mourn, and to counsel those who are in heaviness through manifold temptations.

The Appleby family during the decade had blossomed into ripe usefulness. The eldest boy Walter was in an office of trust in his native town; the next, our old friend David, was the proprietor of a quiet but prosperous business in the main street of the same town, and had a beautiful residence in the suburbs, of which his sister Fanny was the mistress, whilst another brother was studying for the ministry of the Congregationalists in one of their colleges. Mr. Appleby had again been married to a woman worthy of her predecessor. Prosperity had followed the footsteps of every member of this family, most of whom also could rejoice in the God of Salvation, and could say, "I know that my Redeemer liveth." Signal and remarkable changes had passed over the fortunes of the leading singer, James Wade. James had proved himself so valuable as a workman, and as a confidential servant, that when the shed of the Douro station was finished his employer took him with him to his works, in a neighbouring city. In course of time he, along with another friend of my own, a man of remarkable enterprise and tact, and who began life in the city as a labourer in a warehouse, began business for himself; and now, while I write, there is scarcely a town in England but in which may be seen machines of

various kinds bearing the name of "Wade & Dodgson" as their maker. May he honour God with his firstfruits!

But what of the other family, the Hainsworths? They sowed the wind; what then but the whirlwind could they expect to reap? As was predicted by those who looked below the surface, and estimated things by what they are, and not by their surroundings, a terrible collapse took place! One day—a day they had fixed for the entertainment of a select party, and while one and another of the guests were arriving at their sumptuous abode—a strange feeling began to creep over the guests, for fear seemed to sit upon the brow of master and of mistress; and even the servants went up and down the house as if a nightmare oppressed them. At last the sad truth came out: while guests were coming in, invited by the master and mistress, to partake of an evening's social enjoyment, a couple of rough-looking and uncereemonious men had, uninvited, taken forcible possession of that abode, and had put their mark and seal upon every article of value: the house was in the possession of bailiffs! Poor Joseph Lindsay's one hundred pounds had gone where many a hundred pounds had gone before—into the vortex of dissipation!

The reason which brought Mr. Meadows, and many thousands besides, to the town on that occasion, was an interesting gathering of Primitives, belonging to the West of Yorkshire, to celebrate the Jubilee of their connexional history. This was a great day in their esteem. Never had the huge town so many Primitive visitors in it as on that occasion, and never did a more enthusiastic and happy gathering mingle in the vast and splendid Hall as on that day. Most of the Applebys were in active service. Their quiet and thoughtful relative, John Wesley, was present. Mrs. Bustard, too, was in her glory, and looked first-rate; and so was the loquacious Bustard, her husband. All the ministers of the town were in full work, and never did the clever and business-like parson, the Rev. Thomas Lovelands, find more work for his dexterous pen than he did that day. The writer, too, had the pleasure of mingling with that great multitude, and of listening to the speeches which were then made. Mr. Alderman Patience took the chair, and our old friend Joseph Meadows delivered the first oration. As his was the historical speech, a portion of it, from notes existent at the time, is here given:—"The founders of our Church could not boast of a famed ancestry, nor were they themselves known beyond the townships in which they lived. He to whom common consent and historical facts give the honour of having originated the Connexion, was born and reared in a lone farmstead in the moorlands of Staffordshire. For twenty years he was a lonely mourner. He panted for light, for purity, for peace. At length this sad and solitary man was set free. His twenty years of unspoken grief had done

much to unfit him for public life, by making him diffident ; and yet they, and their immediate consequences, eminently fitted him for the position he had afterwards to sustain, and the work he had to do. He made up by his wisdom the lack of power, and his inability to shine and sparkle was compensated by his ability to endure. With the exception of Clowes and, perhaps, Harrison, none of the early preachers can be said to have possessed great intellects or commanding eloquence. If ever God chose foolish things to confound the wise it was in the men who founded the Connexion. What Hugh Bourne has written of John Benton, one of the first missionaries, may be said of most of them. 'His talents were slender, his knowledge was limited, and his command of language small,' and yet their success was enormous. They and their immediate successors were men of sterling worth. Had they been of finer texture, and less hardy habits, they would not have been fitted for the moral wilderness in which they had to preach repentance. Many of them were marched off to prison, where, among felons, they had a felon's treatment. All had to suffer hunger and thirst, many were bruised with brickbats and stones, some were dragged through horseponds, others had to run for their lives, chased by furious rabbles, and often most of them had not where to lay their heads, except in barns, or behind ricks of hay, in the open fields. And yet what have these men, under God, achieved ? They have reared thousands of sanctuaries in which Jesus is preached ; have raised up tens of thousands of preachers, class-leaders, and Sabbath-school teachers, all learning, while they are teaching, wholesome truths ; while more than one hundred thousand persons are walking in the statutes of the Lord ! We sustain our own institutions. We have asked government for no sugar-plums. A sop out of the nation's dish has not yet been accepted by us. Our religion supports itself ; and when I see before me, in this magnificent hall, many thousand Yorkshire Primitives, and reflect that at most every county in the land could get up a meeting like this, I am filled with wonder and joy ; and while fidelity to my Saviour compels me to say, 'To the Lord belongeth the praise of this achievement,' my zeal prompts the prayer, 'Let thy work appear unto thy servant, and thy glory unto their children.'"

At this great festive gathering some of the excellent men of the Connexion were present. There was the sainted Whiteson, and the powerful Sparks, and the eloquent Henderson. And amongst the many happy folks who crowded the rooms and ante-chambers of the magnificent building were the ladies of the town and neighbourhood, amongst whom might have been seen Fanny Appleby, then a fair and beautiful maiden of one and twenty. Few were so handsome as she ; not so much or only because of the elegance of

her form, or the symmetry of her features, as because of the nobleness of her mien and the dignity of her nature, which threw a peculiar attractiveness over her whole person. One ignorant of the laws which govern our estimate of humanity would have pronounced Fanny Appleby a brave, noble, and a true-hearted girl, from the contour of her figure and the expression of her face. She was just such a one as anybody would feel free to ask a favour of, even had he never seen her before. She did well whatever she attempted, and there was scarce anything that she attempted but what she accomplished. Well might her father and her brothers be proud of her, and well, too, might the school in which she taught possess at least one prosperous class.

But what about the chapel of which Mr. Appleby was trustee and steward, and which the desponding Joseph Meadows feared would have to be sold? Many and many a time, to meet current expenses, had Mrs. Appleby to yield up her house-keeping money; nor can I tell how often, besides the once I have named, had the brave boy, David, to break open his money-box and pour out its brown stores. But well do I remember Mr. Appleby going up to Mr. Meadows, amid the hilarities of the festive season, and, with consummate good humour, twit him for his unbelieving expressions, observing, "See the position we are now in! the chapel beautiful, and its sitting accommodation increased; a pile of commodious school-rooms behind it, with a school and staff of teachers who, for zeal and good management, cannot be excelled in all Yorkshire." Such was the case. And right pleasantly did Meadows take the gentle banter of his friend, and right grateful was he that the Lord had been better to them than all his fears and his hopes too. And here let me say that, knowing well the school and its managers, I am able to tell the reader that I know of none, in the entire range of those I am familiar with, in which such good management exists: every place has its right man, every man is in his place at the proper time, and everything is done with the regularity of machinery, yet with the intelligence of well-cultured mind. Would that all our schools had in them a William Streamwith. As a proof of the intelligence which pervades it, and as a guarantee of its future success, a short time ago twenty pounds were raised by the scholars for mission purposes. Will not the Head of the Church bless that school which cares for the neglected at home, and for the benighted abroad?

IV.

A few years later, and the Rev. Joseph Meadows is once more called from his distant station to preach another funeral sermon for a member of the Appleby family. What changes have taken

place in that family ! Walter, the eldest, is in a distant city, but yet plodding in a Primitive Sabbath-school, as was his wont in Yorkshire ; and joins his old friend, James Wade, in conducting the service of song, and that, too, by the aid of a psalmody of his own compiling. Mercy, the eldest daughter, now matronly and sensible, and the maiden aunt of a host of nephews and nieces, is keeping house for a gentleman in the neighbourhood. James, unable to sustain the work of the regular ministry, has, with his young family, emigrated to one of England's most distant colonies. David is still in business in the main street of his native town, but has a sweet little woman in the character of wife for house-keeper. John Wesley Appleby is amongst the honourable class of superannuated ministers ; but while thankful for the ease and comfort which Providence has granted him in his old age, and amid growing infirmities, he feels keenly the seeming neglect of old friends, with whom he used to co-operate. William Appleby still lives ; but his hair is silvered, and he bows beneath the weight of years, yet is thankful that, unable to labour, he is abundantly provided for.

I ought to have said before that several members of his family had gone to the distant colony before James, amongst whom was Daniel, who took a farm, and was living alone in his farmstead when James went out. To comfort and aid this brother, Fanny the noble, the brave, and good, made up her mind to risk the dangers of the sea. I saw and talked with her before she left home. The thought of the voyage, long and tedious, and without a relative or friend to look to, confide in, or advise with, gave her neither concern nor alarm : her own brave spirit, aided by a divinely-taught knowledge of a reconciled God and Father, and an ever-loving and ever-present Saviour, bore her up and made her complacent. She smiled at all my delineations of dangers and annoyances, and laughed outright when I attempted to depict the horrors of sea-sickness, observing, at length, when we talked seriously, "The Lord is the Lord of the sea as well as of the land, and as my object is to aid a dear brother, he will be with me."

The "King of Italy" was the noble ship in which she embarked. A large number of passengers, men, women, and children, were her fellow voyagers. Soon after they sailed from Liverpool sickness broke out amongst the passengers. Fanny acted as an angel of mercy to the female invalids and the little children. None were too poor, too lowly, or too ill for Fanny Appleby to succour. Ministering to their wants was to her a real joy ; therein she found her heaven-appointed vocation on board that fever-stricken ship. The blessing of those who were ready to perish dropped down upon her. The smile of the infant, the thankful word of the recovering matron, and the short but

earnest blessing of the aged dame, were her full reward; and when, at last, the scourge which had run through the vessel was stayed, and the surgeon had declared her free from infection, and the passengers were about to get up a testimonial to the brave girl who had, unmindful of her own comfort or life, ministered to their needs, she herself was seized. All eyes were now turned to the beautiful Fanny Appleby, and many were the earnest prayers which rose from kind and grateful hearts for her restoration. Rough and boisterous sailors asked daily after her, and many weather-worn cheeks were washed with honest tears when it was said, "She is not likely to live!" Her brothers and sisters, longing anxiously for her arrival, were doomed to a sad disappointment, for an all-wise Father had decreed to take her to himself. In ministering to the sick on board that solitary ship, on a troubled sea, she had done her last work; and with the land of her adoption in sight, and while but a day or two's sail from the port of her destination, she breathed out her last sigh! She was the only one in all that vessel who succumbed to death. She had helped to save others; herself she could not save! How mysterious are the ways of God! Deep and earnest was the grief of all on board. Rough and hardy sailors wept when it was said that the brave and beautiful girl, who had left home to be her young brother's housekeeper, and who had succoured old and young in their agony and delirium, and nursed them back to health, was no more. But every heart panted to save her from having a watery grave. The captain was appealed to to allow her remains to be taken to the nearest shore, and consigned to their mother-earth. As a slight reward for her devotedness to the sick and suffering, the wish of the crew and passengers was granted. A coffin having been made by the ship's carpenter, about two o'clock of the afternoon of September 5, 1865, the corpse was put into the life-boat and it lowered into the sea. Five volunteers from the ship's crew, five passengers, and the ship's chaplain made up the strange funeral cortege. Plying their oars, they sought a place where to bury their dead. Acting on the advice of the captain, they aimed for one of the group of islands called the "Hen and Chickens;" but this not being accessible, they struck out towards another. This being all that could be desired, having a sandy beach and a fine cove, they ran the boat ashore. A fine sloping valley of unsurpassed beauty, covered with charming evergreens, was the spot they selected for the dear girl's last resting-place. Here, sixty feet above high-water mark, and amid lovely shrubs and flowers, they dug the emigrant's grave. The beautiful service for the dead was read over the confined dust. Shrubs were planted on the grave, and a board, on which a simple

epitaph was cut, was placed at the head, After singing Mrs. Barbauld's fine hymn—

“How blest the righteous when he dies;
When sinks a weary soul to rest;
How mildly beams the closing eyes,
How gently heaves the expiring breath!”

the mournful group returned to the waiting ship. All felt the solemnity of the scene, for it was probable that that lone island was never before visited by a civilized being, much less by men who had such an errand to perform as had those who had that day left the ship with its living freight to bury one whom all on board had learned to esteem and love.

The Rev. W. Briscoe, the chaplain, says in a letter to Fanny's relatives in England,—“Miss A. was kind, affable, and gentle: she had a smile and a loving word for all. I saw her two or three times during her affliction, and her faith in Jesus was strong and her evidence sure. ‘I should not have come this voyage,’ she said to me one day, ‘did I not love Jesus, and were I not sure Jesus is mine.’ Almost her last words were, ‘Come, Lord Jesus; come quickly!’ With a ray of joy brightening her wan countenance, she said to an attendant, ‘Let me go to sleep!’ ‘Yes, sleep in Jesus,’ was the sweet reply; and soon, in the arms of her beloved, she fell on sleep to awake again to gaze on scenes far more lovely than those which deck and adorn the lone island on which she sleeps her last quiet sleep.”

Such in substance was the touching tale we heard the Rev. Joseph Meadows tell when he performed the last sad service for the loveliest member of the lovely Appleby family—the last which has been taken away by death. Lately did we fear that the father was about to be removed from our midst; but he still lives; still now and then preaches the gospel; and is likely to take his place once more in the highest assembly of his Church, which meets every year, and of which he is a permanent member,

J. S.

P.S.—Since the above was written, an interesting gathering has taken place in the school named herein. All who have taught or been taught in the school for the last thirty years were invited to a social tea. Many came. All were happy. Some are in the ministry; three of whom said that Mrs. Bustard had brought them to Jesus. Many said when lads they were stupid and dull, and now they are active, enterprising, and clever. The school had made them to differ.

ART. II.—THE *A PRIORI* ARGUMENT FOR THE
EXISTENCE OF GOD.

The Necessary Existence of God. By WILLIAM HONYMAN
GILLESPIE, Esq. 4th Edition. London: Houlston and Wright.

IN this flimsy, novel-writing, novel-reading age, we always hail with pleasure works that deal earnestly with the great questions of theology and philosophy. These two departments of thought and speculation are mainly made up of the two factors—God and man. Considering the vast importance of right views of the former of these factors, how careful ought we to be in the critical task of inquiry for ourselves personally, and how much more painstaking in the work of convincing and instructing others upon this most important of all questions!

No one, we think, can charge the author of the work now under review with carelessness, want of thought, or inability. W. H. Gillespie, Esq., evidently brings to his subject a well-stored mind, a powerful intellect, and withal, a decidedly logical manner of treatment.

And yet we must confess to a feeling of disappointment on finishing the perusal of this work on “The Necessary Existence of God.” How, with such a subject, and such a mind as the author evidently possesses, he could persuade himself that his argument is sound, or his method pertinent, we are totally at a loss to discover. However, curious things do turn up, even amongst philosophers and logicians.

Of all the arguments for the existence of God we regard this as the weakest, the most futile, and we are surprised to find not only our author, but others also, comparing the argument *à priori* with, and setting it up as superior to, the argument *à posteriori*. There certainly is a shadow of advantage with the former argument in relation to this subject; but, alas! on examination, like the mirage of the desert, it flees before you, leaving only Tantalus behind. There is a speciousness in Mr. Gillespie’s method, arising from the frequent recurrence of such great words as Proposition, Demonstration, Scholium, Corollary, &c., &c. But, like many of the great things of this life, it is all a vain show; at least such is our estimation. There is certainly a parade of logic; the author is also doubtless in earnest, and means what he says, means it too with good intent; still he so fights “as one that beateth the air.”

He begins by postulating "Infinity of Extension" and "Infinity of Duration." These two are warp and woof, out of which he weaves a most wonderful web; they are his building materials, and the magic palace rises gloriously to view. O! if the house were but habitable, and the cloth of texture strong enough for wear. These two wonderful postulates are also like juggler's balls, which, by sleight of hand, or seeming transmutation—in either case indicating the skill of the performers—change from glory to glory. They are Positive Nothings, Somethings, Beings, GOD!

We may just remark in passing, that Gillespie has been answered by both Infidel and Christian, answered, perhaps, too lengthily; for we cannot see the necessity of anything voluminous in this case. As Gillespie himself pointed out the weaknesses of Locke, Clark, Lowman, Hamilton, and others, who went before him on the same path, we venture to follow, in order to point out what we regard as the weaknesses of Gillespie's boasted argument. It is not good to build upon sandy ground, and we think there are other arguments, nearer to hand, far simpler, and infinitely more calculated to convince the sceptic, and to comfort the believer.

A few words on the famous postulates—"Infinity of Extension," "Infinity of Duration;" for here is the foundation, these are the premises. That there is "Infinity of Extension," that there is "Infinity of Duration;" these are all that Mr. Gillespie asks us to grant; and by these he will prove his point. The next thing is the question supposed, and a proposition based upon that supposition. "SUPPOSING that there is a necessarily existing substance, the intelligent cause of all things, it may be easily shown that that substance is infinitely extended." This may be *easily* shown. And, certainly, if we take Mr. Gillespie's "showing" for genuine, there is nothing easier in the world; for all he does is to state three hypotheses upon this point, and then to decide at a word, upon his own *ipse dixit*, that the third is the only rational one. The process has certainly the merit of brevity. "For," he says, "there are but three hypotheses which can possibly be framed in reference to the extension of the necessarily existing substance. The *first* is: That that substance is of *no extension* whatever. The *second*: That that substance is of *finite extension* only. The *third*: That that substance is *infinitely extended*. And as these hypotheses are all that can be made upon the subject; therefore one of them must be true." The first hypothesis he pronounces absurd, the second untenable, and hence, with his usual simplicity of reasoning, "The third hypothesis must be true."

Now, what is this but a piece of dialectic sophistry? In the first place, the author, evidently at a loss where to begin, for he has nothing to begin with, asks us to *grant* him a "necessarily existing substance," or he supposes its existence: yes, surely grant him

this—a substance, and then he will undertake to show what that substance is like. Let us however be careful, he has not as yet entered upon his argument; and logicians say, “It is quite legitimate to suppose the truth of the proposition to be proved, provided the reasoner proceed at once to establish it” (Whately). To the argument, then. Our author’s first proposition is, “Infinity of Extension is necessarily existing.” This is taken for granted as a necessary idea. The second proposition is, “Infinity of Extension is necessarily indivisible.” So is *nothing* indivisible; but granted. The third proposition is, “There is necessarily a Being of Infinity of Extension.” This is the grand point to be proved, and we are curious to see how it is managed, and, particularly, to see how the previous propositions conduct to this third one. Let us quote.

“Either Infinity of Extension subsists, or (which is at bottom the same thing) we conceive it to subsist, without a support or substratum; or it subsists not, or (which is the same thing) we conceive it not to subsist without a support or substratum. First, if Infinity of Extension subsist without a substratum, then it is a *substance*. And if anyone should deny that it is a substance, it so subsisting; to prove beyond contradiction, the utter absurdity of such a denial, we have but to defy him to show, *why* Infinity of Extension is not a substance, *so far forth as it can subsist by itself, or without a substratum*.

“As therefore it is a contradiction to deny that Infinity of Extension exists, so there is, on the supposition of its being able to subsist without a substratum, a *Substance* or *Being* of Infinity of Extension necessarily existing; though Infinity of Extension, and the Being of Infinity of Extension are *not different*, as standing to each other in the relation of mode and subject of the mode, but *are identical*.

“*Secondly*. If Infinity of Extension subsist not without a substratum, then, it being a contradiction to deny there is Infinity of Extension, it is a contradiction to deny there is a substratum to it.

“Whether or not men will consent to call this substratum by the name of *Substance* or *Being*, is of very little consequence. For ’tis certain that the word *Substance* or *Being* has never been employed, never can be employed, to stand for anything better entitled to the application than the substratum of Infinity of Extension. But to refuse to give such substratum that name, *being a thing obviously most unreasonable*, let us call the substratum of Infinity of Extension by the name of *Substance* or *Being*.

“There is, then, necessarily, a Being of Infinity of Extension.”

We propose just to test this vital part of the logic palace. If we can go with our author here, we may accompany him the whole of

his journey. "First," our author says, "If Infinity of Extension subsist without a substratum, then it is a *substance*." Well now, how does he prove this? What are the premises that give this conclusion? Listen. "And if any one deny that it is a substance, it so subsisting; to prove, beyond contradiction, the utter absurdity of such a denial, we have but to defy him to show *why* Infinity of Extension is not a substance, *so far forth as it can exist by itself, or without substratum*."

That is, our author proves the positive, *beyond contradiction, by defying us to prove the negative*. On the same principle we might demonstrate that the man in the moon, every lunar change, is troubled with a bilious attack, and cures himself by drinking bile: we only need to *defy* our author to *prove the negative of this*, which he never can do. But let us see what his defiance amounts to. By "Infinity of Extension" we understand our author to mean Infinite Space. Now, what is space, "that palace of the eternal, whereof our sun is but a porch lamp?" Dr. Cooke, in his *Theototes*, says: "Some writers have contended that it is an attribute of God. Others have adopted the same theory. We contend, however, that it is neither a substance, nor an attribute, but mere *nothingness*, or, what is the same thing, mere capacity for being. How do we get the idea of space? Is it not from sight and touch?" We observe or feel that bodies are apart from each other, and perceiving nothing between them, we call that nothing space. Thus the idea that we receive is that of simple negation. . . . It is no more an attribute of something really existing, than silence is an attribute of sound, or darkness an attribute of light, or absence an attribute of something present, or Aristotle's "privation" a principle of existence.

"It is true, that as language was formed to speak of *something*, rather than of *nothing*, we are compelled, even when speaking of nothing—of that which has no being—to employ *positive* terms; and thus a mere negation becomes nominally invested with attributes of real existence. Hence we speak of the *existence* of space, of space having various divisions, as a foot, a yard, a mile, or the extent of the solar system, etc.; but, herein, we mean merely just so much emptiness as may correspond with these dimensions. We acknowledge an impropriety (philosophically considered) in this application of positive terms to a mere negation; but the language is well understood by the common people, unsophisticated by metaphysical subtleties, though it has bewildered philosophers, and led to the adoption of such crude theories and speculations, as have caused metaphysics to be despised. . . . Deluded by the

* Reid and others seem to confine the origin of the idea of space to these senses, but it may equally be derived from the faculty of locomotion, or from the very intent to move. See Mansel's *Metaphysics*.

misapplication of positive terms to a mere nihility, metaphysicians have at length reasoned as if those *terms* were the representatives of positive *ideas*, and finally have invested pure space, or mere nothing, with the divine attributes of eternity, omnipresence, and necessary existence: indeed, by some it has been seriously argued, that space is no other than the Deity himself. One would think that such an extravagant perversion would have broken the reverie of philosophers, and brought them back to the regions of common sense."

But Mr. Gillespie again. His next point is—

"Secondly. If Infinity of Extension subsist not without a substratum, then, it being a contradiction to deny there is Infinity of Extension, it is a contradiction to deny there is a substratum to it." That is, in plain words, seeing there is Infinity of Extension, if it cannot subsist without a substratum it must have one. Certainly, we fear not to make even such a grave admission: almost anybody will admit that a thing either is or is not. What next? Why, without even attempting to prove that this substratum really exists or not—merely having laid down the fact, that it either is or is not, he wants us to call this unproved, unborn substratum by the name of *substance* or *being*. But, in more senses than one,—

"The honours of a name 'tis just to guard;" and hence we ought not to grant even a *name* too inconsiderately. Names are words, respecting which Bacon has well said, "Although we think we govern them, yet, certain it is, that as a Tartar's bow, they shoot back upon the understanding, and mightily pervert the judgment." And surely there could be no better instance of the truth of Bacon's words than Mr. Gillespie himself presents. Grant him this name, "Substance or Being," and you grant him enough for blinding both himself and you: for names are often confounded with things. Only grant him a name—a name embodying his conclusion—and then his work is done.

Our author goes on, in this first part of his work, with another proposition, a corollary, a scholium, a sub-proposition, a general scholium, and another proposition; but as they all hang upon this "name," we see no need of dealing with them.

But a few words upon the second part of the argument. The author lays down, as his first proposition, "Infinity of Duration is necessarily existing." Granted. His second proposition is, "Infinity of Duration is necessarily indivisible." Granted again, prolegomena and demonstration therewith. The third proposition, which is *the* proposition, is "There is necessarily a Being of Infinity of Duration." Now, here the author of the "argument *à priori*" proceeds in exactly the same manner as he does in connection with the third proposition of the first part; the same assumption and fallacy recur: he gives us the infinity and indivi-

sibility of duration as premises, in order to arrive at the vast conclusion, "There is a Being of Infinity of Duration." But where is the proof? How is this Being come at? Let us see.

"Either Infinity of Duration exists, or is conceived to exist, without a substratum.

"First, if Infinity of Duration exist by itself, it is a *substance*." In what way? How is it shown to be such? Still by the favourite free-and-easy method; defying anybody and everybody to prove the negative of it; and still our answer must be a parallel case: on the same method we can prove, that on special occasions (say at the solar eclipses) the sun and moon meet together for a game at chess: we only need to *defy* our author and everybody else to *prove the negative*, which of course they can never accomplish; and anyone may easily see that, upon the same principle, if this rare method is allowed, we may prove every questionable and impossible point. But let us enquire, what is this Infinity of Duration.

"Eternity! thou pleasing, dreadful thought,"

what art thou? Let us listen once more to the sweet and yet manly voice of Dr. Cooke? "For what is our idea of Eternity but an idea of duration unlimited, or of time indefinitely extended—extended backwards into the past, and forwards into the future? It is an idea of duration without beginning and without end, and differs from the idea of a moment or a year, and by indefinite enlargement; and a thing does not part with its essence by enlargement. We get the notion of time by observing the succession of ideas in our own minds; and we get the idea of *defined* and *measured* portions by the regular and stated motions of bodies; and having once got the idea of time, and of definite portions thereof, we can conceive of it either in shorter periods, or longer periods, or as being unlimited; and this last idea of time is our notion of eternity. Now it is evident we can conceive of different limited portions of time, from an hour to a thousand ages, without supposing those periods to be the measure of any object actually existing. We can arbitrarily conceive of them as pure mental abstractions, just as we can of arithmetical numbers, or mathematical problems; and if we can thus conceive of *limited* portions of time as pure mental abstractions, we can of unlimited duration. The conception of Eternity, therefore, does not necessarily imply that Eternity is an attribute of any substance whatever."

But Mr. Gillespie continues. "Secondly. If Infinity of Duration exist not without a substratum, there is a substance or being of Infinity of Duration." Now, where we ask is the middle term with which the extremes of this conclusion have been compared? What is the process of demonstration? Let the following words give the answer. "For the word *substance* or *being* can never,

it is certain, stand for anything having a better claim to the application of the term than such substratum." How simple the method! how *easy* the work of proof! To which all that we need to say is, *petitio principii*: the question is begged, assertion is given for proof. "To infer that *space* and *time*," says Lord Brougham, "are qualities of an infinite and eternal Being is surely assuming the very thing to be proved, if a proposition can be said to have any distinct meaning at all which predicates *space* and *time* as qualities of anything."

What need of dealing with further propositions, corollaries, and scholia: "Should a man fill his belly with the east wind?" The points already examined are the main pillars of the temple; and that these pillars are mere pasteboard, or something still less substantial, we think is now fully evident; and the building must inevitably fall to the ground.

It may easily be seen that the premises of our author may be called in question; also, that granting him his premises, we are in a position to reject his conclusion: "*petitio principii*," "*non causa pro causa*," "the undue assumption of a term," are all glaring fallacies, of which our author is guilty.

His premises, for instance, what are they? "Infinity of Extension," "Infinity of Duration," or, in full, "That there is Infinity of Extension," "That there is Infinity of Duration." But in what sense are these propositions to be understood? for, in order to be certain of the conclusiveness of the reasoning and the truth of the premises, we must regard the terms of those premises in the same sense in which our author sees them. By "Infinity of Extension, Infinity of Duration," Mr. Gillespie understands something of positive existence—real entities. If there is Infinity of Extension, he tells us there must be some "being" or "substance" infinitely extended; if there is "Infinity of Duration," there must be some "thing," "being," or "substance" measured by that duration: this is clearly our author's view, and in this view he regards them as necessary ideas. But, like the great Samuel Clark, he evidently confounds necessary *ideas* with necessary *existences*. But are they identical? Because man, from some cause or other, is necessitated to think in a certain way, to have a certain idea, does it follow that there must be a real Being external to man corresponding to that idea? Not necessarily. And while we would not dogmatize and say that *space* and *time* are nothing but ideas in our own minds, yet there seems no necessity for them being entities.

But, regarding *space* and *time* as entities, it is surprising it should never occur to Mr. Gillespie, that his premises are identical with his conclusion. Take the following premises in his own words: "Infinity of Extension is necessarily existing." Now "Infinity of Extension," in Mr. G.'s sense, is "an infinitely extended

Being;" for he says: "Though Infinity of Extension, and the Being of Infinity of Extension are *not different*, as standing to each other in the relation of mode and subject of the mode, but are *identical*:" that is, Infinity of Extension and a Being of Infinity of Extension are one and the same thing. Now what is the conclusion? "There is necessarily a Being of Infinity of Extension." What is the difference, then, between the premiss and the conclusion? There is none: it is a *petitio principii*. The very same fallacy occurs in connection with duration.

What, then, can we say of the conclusion? Why, the premises being erroneous, the conclusion must be the same; or, what is still more pertinent, the premises being identical with the conclusion, there is, properly speaking, no conclusion whatever. The reasoner must begin again, and cast about for a middle term.

Now this kind of bungling on the part of a man like Mr. Gillespie, is surely very suggestive. When he deals with other subjects, and on a different method, he appears to advantage—clear, and powerful; how is it, then, that, with the *à priori* argument, "For a great First Cause," he becomes so futile? We can only explain it upon the supposition that the material is bad, that the argument is out of joint. And that it may be seen that this mode of reasoning, not merely in the hands of Mr. Gillespie, but in any other hands, is entirely unsuitable to this subject, "A great First Cause," "The necessary existence of God," we append the following quotations from eminent authors.

Mr. Mansel, in his work on Metaphysics, says: "However much we may sympathize with the purpose of those philosophers who have attempted to demonstrate, *à priori*, the existence and attributes of a personal God, we cannot help feeling that such demonstrations, whatever may be their apparent logical validity, carry no real conviction with them to the believer or the unbeliever. And the reason of this is not far to seek. No demonstrations can prove the real existence of the object conceived; and, till this is done, the demonstration of the attributes of a hypothetical object proves nothing more than the connection between certain thoughts in our own minds. The actual existence of an object can never be shown by thinking about it; for imaginary objects are as capable of being represented in thought as real ones. Reality must be tested, not by thought, but by intuition; we must be able to point to certain facts of consciousness in which the object of which we are in search is actually present before us; or, at least, which can only be accounted for on the supposition that such an object exists. But this argument from intuition is not *à priori*." Pearson, in his work on Infidelity, says:—"The *à priori* mode of reasoning is the exclusive idol of many of the German logicians, they have an utter contempt for our inductive philosophy and matter-of-fact theology.

Experience, the great teacher, is professedly ignored in their argumentation; the world, with all its palpable realities, is shut out, and from mere mental abstractions they evolve all existences and all truth. But in their hands this kind of reasoning has completely failed. It conducts the mind to no firm resting place. It bewilders, instead of elucidating our notions of God, of man, and of the universe. It gives no divine personal existence, and leaves us floating in a region of mere vague abstractions. Such reasonings are either altogether vain or they are not what they profess to be." In his *Theological Institutes*, Richard Watson says upon this subject: "The fact seems to be, that though when once the existence of a first intelligent cause is established, some of his attributes are capable of proof, *a priori* (how much the proof is worth is another question), yet that his existence itself admits of no such demonstration; and that in the nature of the thing it is impossible.

"The reason of this is drawn from the nature of the argument *à priori*. It is an argument from an antecedent to a consequent, from cause to effect. If, therefore, there be anything existing in nature, or could have been, from which the being and attributes might have been derived, or anything which can justly be regarded as prior, in order of nature or conception, to the First Cause of all things, then may the argument from such prior thing or principle be good and valid. But if there is, in reality, nothing prior to the being of a God, considered as the First Cause and causality, nothing in nature, nothing in reason, then the attempt is fruitless to argue from it, and we improperly pretend to search into the grounds or reason of the First Cause, of whom, antecedently, we neither know nor can know anything."

Thus it is fully evident how futile is this celebrated argument; and thus it is seen how easily even able and cultivated minds may be led into the gravest errors. The real error lying at the bottom seems to be this—man is proud, and erratic reason will attempt impossibilities, and set up itself as the measure of all things. Even at the present day philosophers seem to have a very slight suspicion, and in many cases none at all, that there is, or can be, anything beyond the range of human solution. Man, a finite, a small finite, comparatively a monad, attempting to prove, not what he has seen, felt, and heard, not what is, but what *must be!* as if he had already, intuitively before him, every secret of the universe; the presumption seems beyond the pretensions of any mortal, unless he be demented. If man be not himself the creator of all things, if he hold not in his own hands the reason of all things—the ground of all existence, how can he utter or even imagine what *must be?* It is high time that we devote ourselves exclusively to the more rational, if more humble, task of examining what *is*, and what we can legitimately infer and educe therefrom, and not dream away our lives in cloudland.

J. C.

ART. III.—GOD'S FAVOURITES, AND HOW TO BECOME SUCH.

AN EXPOSITION.

“What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.”—Rom. ix. 30-33.

“**WHAT** then?” and, “What shall we say then?” are forms of interrogation customary with Paul in this epistle. When he is at the turning point or conclusion of an argument, he comes off with a sharp “What then?” or, “What shall we say then?” Summing up the result of his reasoning in this knotty chapter, he puts this usual question. Then he answers himself in four propositions, which it will be our endeavour to explain. He finds that some very unworthy and unlikely persons obtained salvation, and without much trouble or effort. He finds in contrast to this, that some religious bustlers and professors fell short of salvation. He finds that the diligent shortcomers failed, because they sought the blessing on a false principle. He finds, lastly, that their own groundless preconceptions led them into their fatal error.

As a general proposition, we may say that some persons come at the divine favour with less effort and labour than some others make, without realizing it. Some toil on for years to find peace, and do not find it. Others come into quick possession, in a time so brief as bears no proportion to the value of the blessing. How this comes to pass is a serious question: there must be a reason for it. Either the persons who find peace in this rapid style, almost as soon as they begin to seek, must have some special favour shown, by which they get advantage over their neighbours, or the others must commit some radical mistake which vitiates their activity. What makes the difference? Does favouritism affect the process, or determine the result? Then the general open offer of peace to all men, without distinction or exception, could not be honest. If we cannot trace it to favouritism, still less could we think of accident or casualty as accounting for it. If there be such a thing as chance affecting any human interest or affairs, let it by all means be understood to be confined to the sphere of trifles, or temporary concerns. It would outrage all propriety for it to be allowed a determinative power in a matter so weighty as the soul's salvation. Say that a man has health by

accident, or wealth, or honours, or friends, or any other sublunary good. But never say that he has salvation, or peace of mind, by accident, or that any fortuity contributes to so deep a result. There must always be purpose, intention, and resolution, connected with a change of character for the better. The reason why some seek long and laboriously, without finding, while others find almost as soon as they have begun to seek, must be some difference in the seekers themselves.

If two men begin together to seek peace, and one succeeds within a day whereas the other fails after he has worn out a year in the fruitless search, it must be accounted for by supposing some difference in their principle of action. As they are both aiming at the same point, they must both reach it if they act by the same rule, by the rule that rules the boon they seek. We cannot suppose that the published conditions of grace will be dishonoured in a single instance on the Lord's part. He never refuses the blessing to those who meet the conditions, nor ever bestows it on those who slight them. Paul surprises us by signifying in this text, that those who sought did not find, and that others found who did not seek. Has it come to this, then, that the harder we run after the blessing, the further we get from it, and the less we strive, the nearer we are to it? It is not exactly so. Nevertheless it is true that some become inheritors of peace very readily and with little to do, while others miss it after immense toil. You may mistake the conditions. To obtain pardon, you may do what you are not bidden to do for that purpose, and what you are instructed to do, you may neglect. Conform to the rule of grace, and expect the blessing. A man may be very busy and not do much towards a given object, if there is not a connection between the means he employs and the end he seeks. You may dig long for a hidden treasure, if you dig in the wrong place. You may run hard and not reach the goal, if you have your back turned on it. If the fish be on the right side of the ship, and the net be cast on the left side, the labour is lost, however skillfully and scientifically the operation be performed. What avails it how much you do, if you do not the right thing! Do the thing that stands related to what you desire, and the end will be attained. But if, out of your own private fancy, you invent exercises and duties which neither are commanded, nor bear relation to what you seek, you cannot wonder that you make no progress. You might as well spread your nets on dry land, and complain that the fish did not crowd into them after you had been at so much labour.

We proceed now more formally to explain this section of the hard chapter it concludes. Paul shews us,—

1. A class of persons taken into favour without bustle or toil, without claim or title. "What shall we say then? That the Gen-

tiles which followed not after righteousness have attained to righteousness, even the righteousness which is of faith." The scholars tell us to cast the article out and just read it, "That Gentiles . . . have attained to righteousness," and not *the* Gentiles; it was not all Gentiles that had done so, but only a part. The twenty-fourth verse makes it clear that neither were all the Gentiles received, nor all the Jews rejected, "Even us whom he hath called, not of the Jews only, but also of the Gentiles." The early Christian Church was composed of persons from both these ancient divisions of mankind, though in unequal numbers. Observe, how the Gentile members are described: "Gentiles which followed not after righteousness." This delineates their character prior to their adoption, but not what they were just immediately before the change came over them. A seeking time always precedes a finding time. We are not asked to believe that the precious boon came upon persons who did not desire it, and was kept from others who sincerely panted for it. This is predicted of the great body of the heathen—they "followed not after righteousness." Theirs was a life of estrangement and alienation. They were not void of activity, impulse, or energy. Nor did they lack objects of pursuit. But righteousness, understand the term how you will, was not what they were bent on. They neither sought pruity of character, which is one phase of righteousness, nor the favour of God, acceptance, or justification, which is another sense of the term, and, likely, what it imports in this passage. The heathen world shook itself loose from God, and wandered. It was the prodigal of the family, the younger son, that broke through the wholesome restraints of home and led a dissipated life on the open continent of lawless liberty, following the bent of sinful passion. The beautiful parable recorded by Luke is a fair picture of heathendom and the holy people respectively. The elder son, Israel, though outwardly decent, and better seeming, was far from filial and obedient—was boastful, proud, and bitter in spirit. The younger son, Ethnee, made no pretensions, despised rule, and followed lawless desire. If at any time the heathen world acknowledged the claims of religion, which it is difficult for human nature wholly to forget, it corrupted the genuine worship, and invented a liturgy of its own. It set up senseless blocks of wood or stone, and made its idols the ideals and patrons of impurity. The true worship was lost. It was no object of desire. It was not their purpose to please God, or to conduct themselves so as to win his favour. If they have to seek God, he must first seek them. Their character is delineated by Isaiah in a passage which our apostle quotes in the next chapter in the twentieth verse, "But Esaias is very bold, and saith, I was found of them that sought me not, I was made manifest unto them that asked not after me." Alongside of this we will place the fundamental passage of which it is an inexact and im-

perfect quotation : " I am sought of them that asked not for me ; I am found of them that sought me not ; I said, Behold me, behold me, unto a nation that was not called by my name." Isaiah lrv. 1. We put this verse beside Paul's citation, because it frees us from a difficulty we feel about those finding who did not seek. It both says that they *did* seek and that they *did not* seek. Up to a certain time they did not seek. Then, all on a sudden, they did seek, and quickly found what they sought. The Lord spoke to them graciously, (he always takes the initiative) saying, " Behold me, behold me." And as soon as he spread out his arms, they ran within his embrace. Their previous character and habits being considered, they were very unlikely to respond to such a call. Who can tell where a blessing may light ? Out of Nazareth comes a good thing. The most degenerate, malignant, and ignorant, whose education and antecedents have looked clean opposite, have been incorporated with the church. " Whom the Lord of Hosts shall bless, saying, Blessed be *Egypt*, my people, and *Assyria*, the work of my hands, and *Israel*, mine inheritance." Isaiah xix. 25. Observe the proper names which we have put in italics. Who could have thought of three such names combining. Egypt and Assyria, old persecutors, linked with Israel, the object of their ancient spite ! We may say we have seen the wolf dwelling with the lamb in the fold, and the leopard recumbent by the side of the kid. Grace lights on unworthy objects ; it gives its penny to those who have worked but one hour, yea, to him that worketh not but believeth. " The wind bloweth where it listeth." Proud merit can help itself into the kingdom ; it can only struggle itself further from the door. Grace is the rule. The worst are admissible. Heathen Asdod and Gentile Ekron, contribute their gems to the crown of grace. " And I will take away his blood out of his mouth, and his abominations from between his teeth ; but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite." Zech. ix. 7. This is a triumph indeed, to make church officers out of the worst of the heathen, to work some of the most unsightly stones of the Gentile quarry into the sacred edifice, and to set them in prominent positions too ! Grace can bring preachers out of Galilee ; it can make Magdalens holy. Or to say what is more direct to the purpose of exposition—it can justify *sinner*s. Untaught heathens made a rush at the blessing of acceptance with God, and made a ready capture of it, being surprised at their own success. And they became objects of envy for the easy conquest they made of the kingdom. But of that no matter. Let the children of pride fret their hearts out about the goodness of God reaching the unworthy. He will not alter his course to please them.

We have next,—

2. A class of persons coming short of God's favour; their bustle, and toil, and religious pretensions, notwithstanding. "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." This statement made concerning Israel as a whole, is liable to qualification. The bulk did not attain. But some, yea, several, did attain. We must keep our eye on the twenty-fourth verse, already cited as a check against mistake. Those of Israel who did not attain were many, very many, a sufficient number to warrant the application of the term Israel to them. They were as if all Israel failed, the small fraction of those who attained being but as a few odd brands plucked from the general burning. And the few that did attain, did so, not on the principle on which the bulk failed, but upon the score of grace which admitted such a host of heathens. Those of Jewish lineage who formed part of the early Christian Church, were even as their heathen neighbours who came in along with them. Nothing was allowed to them on the ground of claim. It was the righteousness of faith which they obtained, the same which had enriched and blessed the aliens. So that the affirmation made in this verse, may even be held to remain intact and unexcepted. Such of the covenant people as attained, attained, not to *the law of righteousness*, but to *the righteousness which is of faith*. And they were outnumbered by the strangers who found favour compared with the converts gathered out of heathendom, the Jew Christians were like Benjamin among the tribes. So we call the Christian Church by a name that ignores them entirely—the Gentile church. Israel has not attained. And yet he was in a likely position to attain. No nation under heaven had such antecedents and advantages as they had to excel in religion. They had better books, and wiser teachers, and holier altars, and more gracious illumination, than any cotemporary people. The sun shed a brighter beam on them than on other men. The rain of heaven was partial to their soil. The blind elements of nature were taught to hold themselves in check or suspension in their favour. The angels of heaven walked among them. Yea, God himself appeared in their midst, in visible symbols, and by supernatural manifestation. They were cradled in religious notions and drilled and disciplined in ceremony. Founded as their national polity was, on hierarchy, and familiar as they were with altar and sacrifice, they were the likeliest people in the world to bear off any prize that depended on religious competition. Other peoples might steal a march upon them in arts and sciences. In religion it was theirs to out-rival the world and keep the field against all comers. Religion was their province. Everything about them was religious. For instance, their salutations were prayers. They that went by said, "The blessing of the Lord be upon you; we bless you in the name of the Lord." Ps. cxxix. 8. Their costume

was religious, the hem of their vestments being embroidered or impressed with remembrancers of duty. Their table was sacramental. The food they cooked was select and legalised and guarded by restriction and prohibition. Even their field labours were religious. They sowed and reaped by divine command, a ceremony coming front and rear of all their operations in husbandry. Orders of men were kept to teach theology, to butcher sacrifices, to decide religious questions, and to attend to the detail of a curious and significant liturgy. They followed their religion, at least the shell of it, with the eagerness and edge of merchantmen. The expression, "followed after," conveys the idea of a pursuit. It means eager perseverance. So a man *follows* a business, day after day, pushing his advantages and watching the state of the markets with the rise or decline of prices, that he may not be cheated by sudden changes. So the hunter follows his game, watching all its turnings and windings, and running it down, till it stands at bay and is taken. These diligent Jews were like sharp traders or keen hunters. According to ancient Scripture, "righteousness" was the avowed object of their pursuit. "Hearken unto me, ye that *follow after righteousness*, ye that seek the Lord." Isa. li. 1. As ritualists they could keep pace with the most active and attentive.

It is worthy of observation that the writer has varied the form of expression, and has cumbered it with more words in describing his bretheren than he uses about the pagans. He writes about the heathen thus,—they "followed not after righteousness." It might be expected that he would write next about the Jews—they "followed after righteousness." Not so. He writes more carefully, and, we think, intentionally, "Israel, which followed after *the law* of righteousness." He knew that they were great boasters of the law, and we suspect an oblique stroke is thus dealt at their legal and formal tendencies. The *law* of righteousness was more to them than righteousness itself. So hard did they stand upon the letter of the law, that they exalted it above the spirit which it inculcates. And what did all their bustle, and straining, and ceremonial activity yield them? Or if we say it was the moral law which they strove so hard to keep that they might win justification, what was the result? Just what will always come of efforts so misdirected. They laboured in the fire for very vanity. They verified the adage, "Most haste, worse speed." And of the happy heathen who found the door of grace of easy access we might say, "Their strength was to sit still."

In the next place, the writer drops upon,—

3. The reason why the more active of the two fore-named classes, fell short. "Wherefore? Because they sought it not by faith but as it were by the works of the law." It is clear that this

pragmatic people did too much to get saved. In the matter of acceptance or justification, "the race is not to the swift, nor the battle to the strong." Desert or claim, demand or right, is out of the question. You may gain some things by labour, and others by purchase; but this cannot be had either way. The rich Jews could not buy, because the Lord would not sell. Full and purse-proud, they had to stand by, and let the worthless beggarly pagans bear off the blessing, without money and without price. The officious Jews went round a circle, and ended always where they began. Circular motion still prevents progress. The parties contrasted with them moved on a straight line, and presently reached the point. The error which led to failure, is not peculiar to the Jews. It is the common mistake of our nature. Proud nature, though bankrupt, is too haughty to be beholden to grace. And when its disability to meet all claims is proved in its face, it still clings to the idea of meeting demands half way, or more, and allows grace to help it out only in some trifling deficiency. The inborn legalism of our hearts dies hard! We would create a claim; we would work ourselves up to a deserving point. Our legality spurns at pure bounty. The question how some toil so long and hard, and find no peace, while others light upon it in a trice, is easily answered. The failers have had recourse to too many devices of their own invention. They do what the Lord never told them to do, neither came it into his mind. They bring a price in their hand. They rely on their own polluted works, instead of doing honour to his beloved Son, who magnified the law and made it honourable. In no such way will the blessing be disposed of, for men to go away and say how much they paid for it, or how hardly they wrung it out of God's hands. In our times the old error is repeated. A question is asked in these days, which was answered by Christ in his day: "What shall we do that we might work the works of God?" Jesus answered and said unto them, This is the work of God, that ye *believe* on him whom he hath sent." John vi. 28-29. A poor sinner must run to Jesus, or if he feels too feeble, let him *creep* to him. Or if he feels himself too impotent even for that, at the very worst he may *look*, and that look will bring him life. It is not work that brings life, but faith, for "the just shall live by faith." Then, afterwards, life evidences itself in works.

Lastly, the writer shews that,—

4. Their own groundless preconceptions led them into error. "For they stumbled at that stumblingstone," &c. He not only tells us what their mistake was, but, as we think, he gives the pedigree of that greivous blunder. They sought it not by faith. And why did they not seek it by faith, but by the works of the law? Why? Because they stumbled at that stumblingstone. We may

ask, at *what* stumblingstone? Either, at the doctrine of acceptance by faith, for so some think, that they stumbled at a doctrine so humiliating which rendered worthless their religious diligence; or at Christ himself, who was predicted as a stumblingstone and a sanctuary, both which he was to different persons as they apprehended or misapprehended his purpose and mission. There was much confusion in the Jewish mind in relation to the Messiah, both about his person and his work. Their notions were crude and indefinite, as to what he should be, and what he would do. They looked for a hero, who would assume earthly royalty, and raise them to national independence, and put under their power the nations whose power they had been under. They were grievously shocked, therefore, at Jesus of Nazareth, when he shunned the crown and sceptre which they desired him to accept. When they found that he sought to establish a spiritual kingdom only, they regarded him as a mere pretender to the honours of Messiahship. His lowly birth, his ordinary appearance, his humble habits, were all interpreted against his claims. The nation fell into disgust at him and treated his pretensions as false. This was foreseen and fore-spoken: "As it is written, Behold I lay in Sion a stumblingstone and rock of offence; and whosoever believeth on him shall not be ashamed." This quotation in common with several others made from the Old Testament, by the New Testament writers, is open to the charge of being patched and altered. It lacks completeness and exactness. It is from one writer, namely Isaiah, but from two parts of his prophecies, considerably asunder, and the latter part put first in the quotation, as if our Apostle felt himself free to cut small patches out of the prophet's mantle, here and there, at his pleasure, and even to dye them of a different hue, and work them into the texture and fabric of his epistle. Who shall question his right? Had not he "the Spirit of God"? The spirit of inspiration may take liberties with its own material and workmanship. And well these scraps of ancient composition answered his purpose. Since Jewish blindness and obstinacy were foretold, the fact answering the prediction was favourable, rather than fatal, to the Christian system. And as it respects the blameworthiness of Jewish unbelief, that was not at all affected by the existence of a prophecy fore-naming it. Facts do not take a particular form and occur at a specified time and in connection with certain persons, because it was predicted that they would do so. We reverse the order of sequence, and come at the truth. Things do not take place because they are prophesied, but they are prophesied because they take place. The prophecy is anterior to the fact, but perfectly dependent on it. The fact is the *cause*, and the prophecy the *effect*. We account for the effect coming into view before the cause, by the divine foresight, which is not liable to the

order that we are subject to. We need not therefore allow any discount to these unbelieving Jews, or at all sympathise with them on the ground of the pre-existent writings, which showed their wickedness in advance, any more than if there had been no such writings. If a history of men's wickedness, after their deeds are done, entitles them to any sympathy, as having been necessitated to be such sinful factors, since there is a true record of their transactions in print, then we might allow some abatement of culpability on the ground of prophecy. No one thinks of history having any effect on the actions it records, since it is not penned till after those actions have been done. Prophecy is just as innocent. It is simply history anticipated. This unbelieving nation did not stumble because it was written that they would stumble, but it was so written because they would stumble. And they would have done the same thing if Isaiah's pen had never written a word about it. Jesus was for a sanctuary as well as for a stumblingstone. He was for the better purpose in design and intention; for the worse only in event and effect. And the few who sheltered in him condemned the many who stumbled over him. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John i. 11, 12. The stone was laid in *Sion*. "Salvation was of the Jews." "Our Lord sprang out of Juda." Faith was the requisite then, as it is now, to discern and apprehend the beauty, and realise the benefit, of that precious stone. "And whosoever believeth on him shall not be ashamed," confounded, or disappointed. Having sheltered in Christ he will feel secure; and be in no haste or precipitation, but will abide in the rock of safety.

How valuable is faith in relation to our salvation! More valuable it is than intellectual penetration. Intellect cannot force its way into the mystery of Christ and of God. Babes in mental force shall apprehend what men and giants miss. It is of more worth than pedigree, or church distinctions and honours. Neither is a Jew admitted into the kingdom because he is a Jew, nor a Gentile rejected because he is such. But whosoever believeth shall be saved. So closely connected with salvation it is, that it is the very door to it. Christ is called the door, which he is emphatically, and meritoriously. Such honour faith has also, though it is so but secondarily; see Acts xiv. 27. Such being the case, let the reader join in the petition, Lord increase our faith. Amen.

T G.

ART. IV.—THE CONNECTIONS OF THE SCIENCES.

No. II.

THEORISTS, though often projecting their conclusions and speculations beyond the region of observation, have yet done good service to the world. The simple mountaineer, who discovers some glittering metallic ore on his native heights, has perhaps exaggerated expectations of rich gold mines about to be opened out; and as he speeds homeward with a piece of the precious metal-bearing stone, he fancies the golden wishes and dreams in which his childhood indulged may be about to be turned into the real and actual. And if those whom he instigates to the search in the hills for the expected gold be disappointed, and return home none the richer, yet if one of the searchers should light upon the outcrop of an iron deposit or vein of lead, the final advantage will be far from insignificant.

Pythagoras first hinted at the probable mathematical quantitative relations sublying the consonance of musical notes; and, as a late writer on "Harmony in Colour and Sound" observes, "The ancients were doubtless fully justified in the enthusiasm with which they fixed their attention on this quantitative relation of musical notes, and right and sagacious, also, in their assumption that the analogy must hold good through the whole of nature. But, erring in a too cramped comparison, they expected that the music to be detected in the rest of the universe would adhere to details that in truth resulted from special and distinctive conditions of sound." This theory, being an example of too wide a generalization from a small basis of facts, could not fail to be in error to a great extent; and yet we cannot overestimate the good results which have indirectly been derived from this very theory; though not a gold mine to enrich a few of its discoverers, it has led to the opening out of mines of more useful metals, in preparing the way for discoveries in those departments of science which have been more useful to mankind. The same writer says, "The larger theory, with all its defects, did not do the world ill-service; it originated schemes of astronomy, not to say of theology and creation, in which the visible planets were forced with some violence to assume the intervals of the diatonic scale (in music). It was this primary assumption also which held Kepler to his work; assuredly it led him a strange dance, and desperately did he strain the records of observers on the racks of prejudiced imagination."

"Kepler, however, at last waded clear of these absurdities, in

which he had been entangled and bewildered, and came out at length, holding high above his head those half-dozen sentences, the laws of Kepler, that vindicated his earliest assumption of cosmical harmony, at the same time that they convicted of absurdity all his earliest assumptions of it."

In resuming this subject, and entering more at large upon its illustration, we may say that, if some of our attempted generalizations should appear vague or strained, we are willing to accept any feasible elucidation or modification; and if further research should modify or correct them, we shall most sincerely rejoice in the same.

We will begin with the connection between the sciences of acoustics and optics, and then compare music and painting, which latter are the practical application of the former.

The vibrations by which Light and Musical sounds are conveyed are analogous. Any body or substance,—a musical instrument, for example—producing a sound, is a centre from which there are diverging waves in the air or other medium on every side of the instrument of sound; just as the spot where a stone is dropped into a pool of water is a centre of circular and expanding waves. Now the same is the case with light; every luminous body is a centre whence there radiate similar waves of the medium concerned in the transmission of the light. Many billions of these waves or impulses strike on the retina of the eye every second; so that in each of these minute spaces of time (in comparison with which a single second is a sort of eternity or, at least a cycle of ages) *an operation has been performed by every particle of the medium by which the ray of light is transmitted*; and this operation is as exactly defined and regulated as the motion of a drop of water in the conveyance of the regular tidal wave. Light is therefore not an *emission* from the sun's or other light-giving body, any more than sound is a part of the sounding substance; they are both waves and impulses propagated through a medium; and as these waves strike upon the retina of the eye and the tympanum of the ear, so light and sound are conveyed by the nerves to the brain, and thus full perception of them is gained by our faculties of sense.

But this analogy between light and sound is no mere indefinite or accidental connection; there is a mathematical or quantitative relation subsisting between them.

White light, or pure sunshine, when analyzed by means of the spectrum, is found to be composed of *three primary colours*; in music we have only *three principal sounds* or notes in the scale. The blue, red, and yellow colours are thus the equivalents of the first, third, and fifth notes of the musical scale. We are aware our musical readers will be ready to remind us of the existence of the seven notes in music, which, of course, there are, reckoning the

secondaries ; so also in colours, the number is brought up to seven, when we take into account those that are secondary, and of which we have the purest examples on the surface of a soap bubble, or the phenomenon of the rainbow. From these seven colours are produced by combination all the endless variety of colour in the universe ; and similarly from the seven sounds are obtained all the inexhaustible supply of melody and harmony of musical combinations.

But we now wish to shew a still closer connection between the three primary colours and sounds above named. We believe we are justified in concluding that each colour has its analogous sound ; blue we believe to be the equivalent of the first note in the scale in music, red for the third note, and yellow for the fifth. The following figures (in round numbers) are the mathematical basis of this theory. The impulses on the retina per second, which produce the sensations of colour, are thus :—

Red - -	300 billions of waves or impulses on the eye.	
Yellow -	400	ditto ditto
Blue - -	800	ditto ditto

Now the number of impulses or shocks on the ear which produce the first, third, and fifth, which are the chief notes of the musical scale, are in a similar proportion, that is, in the proportion of 3, 5, and 8 ; the 8 corresponding to the first, as any note and its 8th or octave are the same.

Dr. Helmholtz, in his work entitled “ Ueber die Physiologischen Ur Sachen der Musikalischen Harmonie,” says, “ That for all the marked analogy that exists between sound and light, there is one material failure of physiological analogy as between the organs ultimately addressed, the ear and the eye, and in consequence *the eye has no sense of harmony answerable to that of the ear, it has no music.*” Now we must be allowed to question this assertion, and we will borrow the definition of harmony given by a late writer :—“ The word *harmony* in itself, then, means *accurate fitting* ; the essence of harmony, then, is the adjustment of differences, of whatever kind, with each other, to whatever agreeable result.” Accepting this as a safe definition, which we deem it to be, we certainly think there is a corresponding sense of harmony in the eye to that of the ear. The agreeable combinations of different colours or of different sounds are analogous kinds of harmony, and which furthermore are regulated by fixed and definite laws ; and although the unscientific may be able to recognize the harmony of colours or sounds by the eye or ear merely, yet it is only when these colours or sounds have been arranged according to certain known laws of combination that such concord of colour or sound is recognised by the pleasure they give to the sensuous organs.

We now quote the words of W. Cave Thomas, author of “ The

Science of Moderation, or the quantitative theory of the Good and the Beautiful"—"There is a universal law of quantitative composition in external nature, and in a sense which may be thus generally expressed; that any temporary persistence of phenomena between the extremes of their scales of variation, institutes, at some time or other, an equivalent reaction in an opposite direction; in order to re-establish that balance or mean state which is eternally maintained in nature directly or indirectly. This principle of composition, producing harmony both of colour and sound, has long since forced itself upon the attention of musicians, painters, and scientific men. An eminent musical composer once said to me, '*Music is a system of balance*;' and painters know that good colouring in a picture is also a similar system of balance.

"I have also shewn, in another place, that the same principle of compensation and balance holds in the planetary system; not only by surmise, but by the testimony of celebrated astronomers; and I might also trace it in meteorology, politics, &c.

"Consider for a moment the logical conclusions which the adoption of the popular theory of the correlation of forces leads to. If all the powers of nature be only modifications of force, sound and colour have the same fundamental form, and all the difference in notes and colours is only proportional. The correlation theory, therefore, is resolvable into a more fundamental theory still, the quantitative; for force is only a form of sense underlying others more complex; but quantity is a more general form, and the only firm basis of the human understanding; and I am fully persuaded that metronomy will be the great science of the future."

After careful consideration, we are inclined to indorse the conclusions of Mr. Thomas; moreover, we think the quantitative theory of harmony is very similar in many respects to the atomic theory in chemistry, which is purely and entirely quantitative. We may illustrate the latter by an example. Water is composed of hydrogen and oxygen, in the proportion of one of the former to three parts of the latter, and is represented symbolically by chemists thus, HO_3 ; now if these two gases, hydrogen and oxygen, be brought together in any other proportion than the above, they will either not combine chemically at all; or, if they do unite by chemical affinity (which is more than mere mixing or agglomerating), the substance formed by their union will be something other than water. So likewise in the combination of all the known metallic bases, gases, alkalies, &c.; they combine chemically only in certain quantitative proportions, which proportions can be expressed in numbers.

A ray of light is not only resolvable, as we have stated, into the three primary colours; it has also three distinct essences or properties, namely, light, heat, and actinism; that is, the properties

of illumination, heating, and the actinic action; the latter being its operation in photography. Here is, then, in a simple ray of light a dual nature, and in each of these a kind of trinity of essence. It is perhaps worth noting, the similar compound nature of man, as now generally received; matter, mind and spirit; the physical, the intellectual, and the spiritual. Surely those who object to the doctrine of the divinity and humanity embodied in the person of our Lord and Saviour Jesus Christ, might find in such as the foregoing, if not proofs of the doctrine, at least such natural analogies and illustrations as ought to prepare any unprejudiced mind for the hearty reception of the scriptural doctrine, apart from any rational solution of the fact; for it is certain there are natural truths which must be admitted, that nevertheless allow of as little explanation or comprehension as the most difficult theological doctrines.

"Assuredly there is something in the phenomena of light," writes Sir John J. W. Herschel, "in its universality, in the high office it performs in creation, in the very hypotheses which have been advanced as to its nature, which powerfully suggest the idea of the *fundamental*, the *primeval*, the antecedent, and superior in point of rank and conception to all other products or results of creative power in the physical world. It is light, and the free communication of it from the remotest regions of the universe, which alone can give us, and does fully give us, the assurance of a uniform and all-pervading energy; a MECHANISM almost beyond conception complex, minute, and powerful, by which that influence, or rather that movement, is propagated. Our evidence of the existence of gravitation fails us beyond the region of the double stars, or leaves us at best only a presumption amounting to moral conviction in its favour. But the argument for a unity of design and action afforded by light stands unweakened by distance, and is co-extensive with the universe itself." ("Celestial Measurements and Weighings," p. 218.)

We will now turn to the consideration of another of the constituents or properties of the sunbeam, namely, heat. Between these two great agents of nature, light and heat, there seems to be a very close connection. There is such a similarity of action under like circumstances, that the identity, or, at least, the common nature of light and heat seems to be indisputable. They are both imponderable, capable of reflection and refraction; their velocity is immense; both are capable of concentration and dispersion by means of convex and concave mirrors, and also both radiate equally in all directions. But heat is also most intimately connected with motion or mechanical force; in fact, the one is the equivalent of the other. The motion of a steam engine and that of animals are alike dependent upon, and the equivalents of, the heat which is applied to the mechanism of the one or the organism of the other. In short,

motion is only heat in another form, and, *vice versa*, heat is a kind of motion.

Professor Tyndall, in his work on "Heat as a Mode of Motion," says, "I have called the philosophy of heat a new philosophy, without, however, restricting the term to the subject of heat. The fact is, it cannot be so restricted; for the connection of this agent with the general energies of the universe is such, *that if we master it perfectly, we master all*. What is this agent, by means of which we can supersede the force of winds and rivers, of horses and of men? Heat can produce mechanical force, and mechanical force can produce heat; some common quality must therefore unite this agent and the ordinary forms of mechanical power. This relationship established, the generalising intellect could pass at once to the other energies of the universe, and it now perceives the principle which unites them all."

When certain substances receive the rays of the sun, they radiate or throw off the heat; other substances, on the contrary, absorb or drink in almost every particle of the heat. This explains the fact that on a very hot day the heat is more intense on a hard road or a sandy plain, than in the fields where there is abundance of grass and similar vegetation. The sand throws off the heat into the air, whilst the grass and trees are taking it in and storing it up. What a wonderful process is thus going on constantly in the vegetable world in connection with the sun! We now speak of the *storing up* of heat in all kinds of vegetable forms. When the sunbeams fall upon the leaves of a tree, which in the aggregate present an immense surface for the action of the solar rays, the energy of a great portion of the sunbeams is invested in the building of the tree. Conceive this process to be carried on for a long series of years in a forest, and at the end of that time what a great accumulation of heat has been realized! In course of time, it may be, this forest may be submerged, by a subsidence of the land, beneath the waters of a lake or sea; then begins a process of deposit of earthy substances over the trees, and after a lapse of ages strata may be superposed; thus the forest may be changed to a coal seam, with here and there stems, roots, and leaves of the trees, ferns and other vegetable forms which once grew in the forest. Now the miner bores his way downward to these storehouses in the earth, and brings up the coal; and we can then exactly reverse the process of the formation of that coal, and obtain again from it the *same heat and force* which were imparted and stored up in it during bygone ages by the sun.

The sun is the centre of his system, not only in respect to position in space, but also as the centre and source of all terrestrial power. He deals out with an unsparing hand heat or force to all the three kingdoms of nature, mineral, vegetable, and animal. The

mineral kingdom may be looked upon as a kind of medium for the reception of the heat or energy of the solar rays; then next, and linked to it, is the vegetable kingdom, which receives this energy and stores it up; the animal kingdom is the next link of the chain; animals derive their force from the vegetable kingdom, as they have the power to set free the heat contained in vegetable substances by digestion, which is exactly the equivalent of combustion in the example of the fire connected with a steam engine. Thus we see that throughout nature power is first propagated from the sun (or some other centre of heat), stored up, then loosened, and again collected by other processes to go through the same work; hence also, heat, mechanical power, vegetable growth, and animal force, are all only modifications of the same thing. And furthermore, the relation between all these is most strictly *quantitative*; if the solar rays play upon a vegetable for a certain time, an equivalent of force is stored up by the consequent growth of that vegetable; if a hundredweight of coal is burnt in the firegrate of the engine, the amount of mechanical power developed, and which can be given off by the machinery, is a similar equivalent, and is regulated by an invariable law; if a certain weight of vegetable matter be consumed by an animal, an equivalent of animal power is, in like manner, developed. And, according to Professor Bain, the same invariable law is found in the case of the development of mental power; when this latter power is evolved, as in the case of any mental exercise, a certain and corresponding portion of the physical part of the man is worn out or consumed. If this latter theory be correct, it will be no more than the truth to say that the writer of this, as well as the reader, in the mental force exerted in the communication by the one, and apprehension by the other, of these truths, have consumed a certain proportion of their bodies in the shape of nerve, tissue, etc., and which will require a certain quantity of sustenance to replace them, and thus restore the balance as before. This theory, as described by Professor Bain,* is perhaps the nearest approach to the apprehension of the subtle connection between the material and the intellectual, matter and mind, which has yet been given to the world.

We will now recapitulate, and, at the same time, attempt a wider generalization. The central and pervading idea of the following summary or generalization is embodied in the word *FORCE*, using this word in its widest sense.

1. *SOUND* is resolvable into *force*, for it is the result of vibration; and according to the velocity of this vibration the different toned sounds are produced.

2. *COLOUR* is also related to *force*; being the motion or vibration

* *Macmillan's Magazine*, 1867.

of the waves of ether, and according to the rate of these waves impulses the colours are determined.

3. HEAT is *force* in another form ; and there is always an exact quantitative relation between these two.

4. VEGETABLE LIFE is the process of transferring *force* into heat, and storing it up.

5. ANIMAL LIFE is the process of converting this *force* from the vegetable form to another and higher state, namely, vital force, or organised vitality.

In this generalization we have linked together the five sciences of acoustics, optics, thermo-dynamics, organic chemistry, and physiology.

We propose now to enter into another and a different field of illustration, at the same time keeping in view the general subject. There is a close analogy between *composition* in music, painting, and language. The same general principles seem to run through the whole of them, and similar laws must be observed in all these branches of composition, in order to arrive at like harmonious results.

The following tabular view will shew more forcibly our analysis of the idea of composition.

I. COMPOSITION.

II. KINDS OF COMPOSITION FOR PRESENT ILLUSTRATION.

1. Music.
2. Painting.
3. Language.

III. PRINCIPAL REQUISITES OF COMPOSITION.

1. Variety and Contrast.
2. Harmony.
3. Tone

The above requisites in MUSIC are represented by the following, viz :—

a. Plaintive and gay ; melody and the monotonous ; solo and chorus ; these alternating throughout the piece of musical composition give *variety and contrast*.

b. The above mingled or blended in proper order and proportions give *harmony*.

c. A dominant sound running through the piece, the key-note, gives what may be called *tone* to the music.

The same requisites in PAINTING are thus :—

a. Bright colour and dull ; warm and cold ; lively or varied tints and monotonous ; these constitute the variety and contrast of the painter.

b. These colours, arranged according to the laws of harmonious colouring, produce the six kinds of harmony, which are embraced in the two general divisions of *harmony of analogy* and *harmony of contrast*.

c. A colour or tint pervading the picture constitutes the tone of a painting.

In composition of language, or word-painting, these requisites will be the following, viz. :—

a. Wit, and the sad or gloomy; the pleasurable and terrible; logical and rhetorical; the descriptive or varied, and the reiterative or monotonous. These form the principal kinds of material from which the writer and the orator obtain *variety and contrast* in their compositions.

b. The arrangement of these in proper order constitutes the *harmony* of word-painting.

c. A pervading and continuous idea or thought throughout the writing or oration constitutes the *tone* of the piece; this latter predominant thought corresponding with the tone of colour in a painting or the key-note of a piece of music.

These three requisites of harmonious composition may be thus summed up: *a*, multiplicity or variety; *c*, unity; and *b*, order and proportion; the latter seeming to be a kind of connecting band or link to blend together the two main elements of the composition, *multiplicity* and *unity*.

We may now leave the abstract view of this subject of composition, and gather up some illustrations. Let it be understood, however, that we do not make the foregoing the only requisites; without question there are other and no less necessary elements of composition; yet we believe, without any violence to truth, we may class them under the three heads already given.

1. With respect to the illustration of *variety* in composition.

The want of variety in a spoken or written piece of word-composition is analogous to a picture all of one colour and form (if such can be conceived), or a musical composition consisting of a monotone from beginning to end. The cultivated ear and eye of the listener and spectator cannot but be pained with any of these three kinds of discord or unsightliness. We say the cultivated ear and eye, because it is a fact that barbarous nations still have a great deal of the monotonous in their music; this, in fact, being the infantile state of musical composition. Whoever has noticed the vague attempts of a little child at singing will have noticed the same *monotone* of which we are speaking.

Now there is nothing *really discordant* in this monotone, after all; though it is not harmony, it is a part of harmony; when the other elements of harmony are present with it, they blend together and produce a whole which is beautiful and pleasing. To give an analogous instance, we say there would be nothing *actually discordant* in a sermon even consisting of the following truth multiplied a hundred times by mere repetition of the words. "*All men are mortal.*" This is an example of monotony in word painting,

much exaggerated of course, but that for the purpose of better illustration. It is evident that one of the essential elements of composition, at least, is wanting, namely, *variety*.

Persons of general reading cannot fail to observe that those writers who receive most attention, and are more generally read, are those who afford the utmost variety in the treatment of the subject in hand; whether it be a sermon, scientific treatise, tale or romance; if there be the elements of variety in the shape of the humorous and the mournful; the descriptive and the didactic; the argumentative, and the hortatory; the pleasing and the terrible; the graceful and the grand; there is at least more likelihood of its being attractive and pleasing.

In the works of Charles Dickens (as far as we have examined them for the purpose of this analysis of composition) this feature of attractiveness is present in a very high degree; the grave and the gay seem to alternate so frequently and harmoniously; fact, fancy, description, moralizing, the beautiful and the sublime, seem to be all blended; thus giving, in the highest degree, this element of variety. Yet in leaving this writer, we cannot pass on without recording our conviction that a great part of the power and attraction of his writings is gained at the sacrifice of truth and impartiality. Many of his characters are absolute caricatures; are amusing and attractive indeed, but egregiously overdrawn, and so far, incorrect; others are absolutely false. We are sorry to find the falsehood has so frequently respect to religious people; for instance, does he describe a woman engaged in supporting the cause of foreign missions,—then he pictures her as sitting in the midst of a filthy house and neglected and ignorant family, every day receiving and answering scores of letters respecting a mission to some obscure place in the wilds of Africa. Such as this, whilst it shows the prejudice of the writer, has also its evil effect on the reader, in begetting and perpetuating a similar prejudice, and contempt of religion in general. May we not, then, set it down as a rule, that when a work of fiction is to be received as beneficial in its tendency, as well as entertaining or amusing, it should conform to truth in all respects?

2. The next essential in composition is that of a *pervading idea* or *thought* throughout the piece.

John Ruskin, in his "Modern Painters," says, "Painting, or art generally, as such, with all its many technicalities, difficulties, and particular ends, is nothing but a noble and expressive language, invaluable as the vehicle of thought, but by itself nothing. He who has learned what is commonly considered the whole art of painting, that is, the art of representing any natural object faithfully, has as yet only learned the language by which his thoughts are to be expressed. He has done just as much towards being that

which we ought to respect as a great painter, as a man who has learned how to express himself grammatically and melodiously has towards being a great poet. The language is, indeed, more difficult of acquirement in the one case than in the other, and possesses more power of delighting the sense, while it speaks to the intellect ; but it is, nevertheless, nothing more than language, and all those excellencies which are peculiar to the painter, as such, are merely what rhythm, melody, precision, and force are in the words of the orator and the poet ; necessary to their greatness, but not the tests of their greatness. It is not by the mode of representing and saying, but by what is represented and said, that the respective greatness either of the painter or the writer is to be finally determined."

"It is not, however, always easy, either in painting or literature, to determine where the influence of language stops, and where that of thought begins. Many thoughts are so dependent upon the language in which they are clothed, that they would lose half their beauty if otherwise expressed. But the highest thoughts are those which are least dependent on language, and the dignity of any composition, and praise to which it is entitled, are in exact proportion to its independency of language or expression."

"Hence, in art, men have frequently fancied that they were becoming rhetoricians and poets when they were only learning to speak melodiously, and the judge has over and over again advanced to the honour of authors those who were never more than ornamental writing-masters."

We cannot point to a better example of this *unity* in composition, than is to be found in the oratory of Dr. Chalmers.

"He usually selected one great truth or one great practical duty for consideration at a time. This he would place distinctly before his hearers, and then illustrate, defend, and enforce it throughout his discourse, again and again bringing it up before them, and urging it upon them.

"By some this has been regarded as a defect, rather than a merit, in his pulpit addresses ; and it has been ascribed to some peculiarity of his mind, in virtue of which he has been supposed incapable of turning away from a subject when once he had hold on it, or, rather, it had laid hold on him. I believe this criticism to have been quite erroneous. That his practice in this respect was not an accidental result of some mental peculiarity, but was purposely and designedly followed by him, I know from his own assurance ; indeed he used publicly to recommend it to his students as a practice sanctioned by some of the greatest masters in oratory, especially the great parliamentary orator, Charles James Fox ; and the only reason, I believe, why it is not more frequently adopted is, that it is immeasurably more difficult to engage the minds of

an audience by a discourse upon one theme, than by a discourse upon several. That it constitutes the highest grade of discourse, all writers on oratory, from Aristotle downward, are agreed. But to occupy it successfully requires genius, and large powers of illustration. When the speaker has to keep to one theme, he must be able to wield all the weapons of address. He must be skilled to argue, to explain, to persuade, to apply, and by a fusion of all the elements of oratory, to carry his point whether his audience will or no.”*

This same element of unity, or pervading sentiment, is found in the masterpieces of the greatest painters. Where a certain beautiful effect of colour is the central point of the picture, it is generally carried, though in a subdued tone or degree, throughout the entire piece, and the pleasing repetition of the effect of colour is found imaged and reflected, even in the very minutest detail, as well as the more prominent figures. Sir Joshua Reynolds, in his Lectures on Art, gives the following rule as to the tone of a picture:—“The general tone of the picture should be determined upon in the first instance, as everything ought to accord with it, for the sake of harmony and truth.” In the celebrated painting by Rubens, representing “The Fall of the Damned,” which is preserved at Munich, the upper part of the picture consists of sweet pearly tints representing the abodes of the blessed; these light tints are gradually diffused over the falling group, going lower and lower down; whilst the lowest part of the picture is lighted up by the red glare of the fiery gulf into which they are falling.

3. The last requisite of composition is that of *harmonious arrangement*, that is, the elements already defined, arranged in proper order and proportion.

We have shewn that *monotony* in music is not harmony: neither is *multiplicity* of sounds any nearer to musical harmony. But put the two together in *order* and *proportion*, and the result will be harmony of sound.

So also in painting and word-composition.

Variety of colours merely will not produce harmonious colouring; but let them be juxtaposed or blended according to the laws of harmony of colours, and the result will be as pleasing to the eye as a piece of sweet music is to the ear.

Variety in discourse does not necessarily guarantee an effective address or oration. A mere hopping from theme to theme without any connection, or apart from a real continuity of thought, is a very imperfect form of composition, and fitted neither to please nor instruct.

We conclude, then, the highest or the most perfect form of composition, is that which embraces these three elements, namely,

* Dr. Alexander's *Discourse on Dr. Chalmers, in memoriam*.

variety and unity, linked together by harmony of order and proportion. In the argumentative part, the order will be consecutive or concatenated; every link of the chain will be well fastened, so that no opponent can break through. If a rhetorical part of the piece, the same order will be observed; in rising from a lower to a higher stand-point of appeal or persuasion, the intervening steps of the piece will be all in proportion, gradually rising and increasing; or the same rule will be followed if the sentiment be in the descending scale. If descriptive, the most prominent and suggestive parts of the scene or incident described will be seized upon, and the subordinate parts will all be made to correspond with the main features. If the subject be a solemn one, a little liveliness will be introduced, but only that due proportion which the general tone of the subject will allow. Just as painters place a little very bright or lively colour in some of the darker parts of a dark-toned picture, which has the effect of giving even greater effect to the gloomy parts; so this law of harmony of contrast may be applied in word-painting, and the juxtaposition of the grave and the gay, if in proper proportion, will have the effect of increasing the power of the one, though it may be to some extent at the expense of the other.

We have now gone far enough in the illustration of the theme to show that the connections of the sciences, though occult, and hitherto not much recognised, are yet real, and worthy of attention.

The general tendency of modern scientific research seems to be an advance from multiplicity to unity; and this is certainly a stage which is more in accordance with the maturity of human knowledge. The infantile stage of human knowledge was certainly that of unity, in respect to the laws of the universe; the middle stage of progress in scientific research (as we noticed in a former article) was that of multiplicity of departments of science; and this second was, of course, the natural result of more extended study and research into the natural laws.

The next, and we think the last, stage of human progress in scientific knowledge, is that of a return to *unity*; still not the unity of the first state, but a unity coupled with *diversity*.

“As in nobler spheres of thought and sentiment, in philosophy, poetry, and the fine arts, the object at which we aim ought to be an inward one—an ennoblement of the intellect; so ought we, likewise, in our pursuit of science, to strive after a knowledge of the *laws and the principles of unity* that pervade the vital forces of the universe.” (A. Von Humboldt.)

We cannot entirely quit the subject without adverting to what is, perhaps, the most wonderful advance towards this unity which modern discovery has unfolded; we now refer to the new science

of *Atomechanics*. We quote from the *Mining Journal* on this subject:—"We may conclude from the analogy between the history of astronomy and that of chemistry, that there exists *so principle* which will transform modern chemistry into a mechanics of the atoms, for, about fifty years after Kepler, astronomy had become a mechanics of the heavenly bodies. As the basis of this celestial mechanics is but a hypothesis, so a similar hypothesis may be pronounced with regard to the chemical atoms. Let us suppose that the atoms of the chemical elements only differ in regard to quantity, that is, in regard to the number and relative position of the atoms of some *one primary matter*, just as the planets only differ according to the number of pounds of ponderable matter they contain, and its distribution around their axes. Since everything would thus be composed of this *one primary matter*, Professor Hinrichs calls it *pantogen*, and its atoms panatoms. But this is a hypothesis? No doubt! Even universal gravitation is nothing more than a hypothesis; and, as this hypothesis is the fundamental principle of theoretical astronomy, so the hypothesis of pantogen explains the numerical relation of the atomic weights, and gives a simple, comprehensive, because natural, classification of the elements, that the chemical, physical, and morphological or crystallographic properties of the elements and their combinations, may be calculated just as the orbit of a planet is calculated."

This is certainly, if a correct theory, a great stride towards the unity of matter; it is, to say the least, difficult of conception, how the whole of material objects, which present so much apparent diversity of substance, can be composed of one primary element, and which the discoverer proposes to name *pantogen*.

Will the time ever really arrive when the scientists of different departments shall find themselves on common ground, and recognise this unity of the laws of universal nature, and the common nature of matter itself?

This point may be illustrated by the following anecdote; whether it be fable or fact, we cannot certainly say. A person had an elephant, and he carried it round the country for exhibition. He took it to one place where there had never been an elephant before, and where the people were altogether ignorant of the size, and shape, and character of the elephant. Indeed, the people did not know exactly whether the elephant was a beast or a tree. But having heard that this elephant was a very wonderful thing, they were all very anxious to see it. It was night when the elephant entered the village, and none of the people could see it, so as to be able to tell what it was like. It was put up in a place for the night, and the morrow was appointed for the exhibition of the wonderful curiosity. But some of the villagers had not patience enough to wait for the morning; they wanted to know something about it

without further delay. A few of them accordingly contrived, in some way, to get into the place where the elephant was lodging, and they began to try to find out what it was like. But it could not be expected that they should make much out in the dark. One got hold of a leg, and he fancied that the elephant was a long thick warm upright piece of some kind of curious stuff like skin and bone. Another got hold of one of its tusks, and he fancied that the elephant was a long cold crooked slippery kind of stuff like polished brass or bone. A third got hold of its trunk, and he fancied that the elephant was a curious bending wormy kind of a thing, and very soft and slippery at the end. A fourth lifted up his hands and groped about its side; and it seemed to him as if the elephant were something like a huge haystack of flesh, or a sort of land whale. When they got back to their companions and began to tell their tales, there was no saying what to make of them. One said the elephant was like one thing, another said it was like another, and the people were in doubt whether they were not all of them a set of cheats. However, morning came at length, and the people had an opportunity of seeing the wonderful creature for themselves. And curious enough, when they saw the animal in full daylight, they found that what their friends had told them the night before was all correct as far as it went. Their error was, that each one had formed his opinion under unfavourable circumstances, and before he had examined the big animal all round in the light of day. The elephant was everything that every one had represented it to be, and more than all of them had said put together.

So it seems to be with the physical sciences; the time seems to be approaching when the professors of the several departments of acoustics, optics, chemistry, geology, physiology, astronomy, etc., may meet together on more common ground, and, comparing their separate results, realize not only the connection, but also the identity, of their subject matters; such would indeed be a scientific millenium.

But what is this number *three*, this trinity of elements, which we have found so frequently in the composition of the material world; nay, which seems to have dogged our footsteps throughout the whole course of our research in this subject?

We have gone into the science of sound, and found it there, in the shape of the three primary tones; into that of light, and it is similarly there; natural scenery also is divided into three characteristics,—the sublime, the beautiful, and the picturesque. There are three great kingdoms of nature,—mineral, vegetable, and animal. In the constitution of man we have the physical, the intellectual, and the spiritual. So that, whether we analyze a ray of light, and find its three primary colours and three properties, or

divide the domain of nature into its three kingdoms, we are on every hand met by this same noteworthy composition.

Now we do not wish to conclude that the constitution of the universe teaches or proves the doctrine of the Trinity of the God-head, but we do say it most wonderfully illustrates it. Every great painter in his masterpieces works a part of his own soul into his picture. With all due reverence and humility we ask, is it so, that the Divine Architect of the universe has left recognisable imprints of his own mysterious nature on the works of his hands? Who will say it may not be so?

To what practical purpose, then, can this department of science be turned? Our readers may be ready to ask us at this stage, *Cui bono?* We most readily admit the importance of such a query, and may, perhaps, best direct our concluding words to the answering of it.

For the sake of brevity, we will content ourselves with pointing out its utility from a theological point of view only. We referred, in our introductory article, to the too general tendency of the study of physical science to materialism, and also pointed to the antidote as being found in a broader survey of universal nature than any one department of science seems to afford; such a course will not only tend to enlarge the mind and develop its faculties, but will also bring us into the way of obtaining corrected views both of the laws and the Lawgiver of the universe.

The thorough curriculum of study of the practical theologian is the widest of all. Religion being the knowledge of God, and as this knowledge is given through the medium of his word and his works, all the sciences are thus strictly theological; true philosophy, therefore, and religion, are not alien, but near akin. When science shall be fully brought back to her allegiance to true religion, with which it is certainly most intimately connected, this beautiful reunion will be most blessed in its results; for the sciences may be regarded as a revelation which is still unfolding.

"For the full expansion of the intellect," writes Archdeacon Hare, "its various faculties, however opposite, should grow and be trained up side by side, should twine their arms together, and strengthen each other by love-wrestles. Thus will it be best fitted for discerning and acting upon the multiplicity of things which the world sets before it. Thus, too, will something like a balance and order be upheld, and our minds be preserved from that exaggeration on the one side, and depreciation on the other side, which are the sure results of exclusiveness. A poet, for instance, should have much of the philosopher in him; a philosopher, on the other hand, should have much of the poet in him. A historian cannot be great without combining the elements of the two minds. A statesman ought to unite those of all the three. A great religious

teacher, such as Socrates, Bernard, Luther, or Schliermacher, needs the statesman's practical power and purpose; he needs the philosopher's ideas, impregnated and impersonated by the imaginations of the poet."

When all knowledge is thus viewed as strictly connected with religion, and theology is identified with the whole circle of the sciences in their true and legitimate relation, then each explorer in the wide arcana of science will return with the collected fruits of his research, and offer them on the holy altar of religion as a tribute of praise and adoration unto the Lord God of all power and goodness who dwelleth and reigneth in the heavens, and who shall reign for ever and ever.

J. PARKER.



ART. V.—OLIVER THE PROTECTOR.

OLIVER CROMWELL belonged to the middle class of English society. His family pedigree might, indeed, justify our placing him higher in the social scale; it is even certain that he had a tincture of royal blood in his veins; but the actual conditions of his birth identify him with the middle class. After passing the usual routine of preliminary training, he entered the University of Cambridge; but his father's death obliged him prematurely and abruptly to leave the University at the end of his first year, so that his scholastic acquirements, though considerable, were far from being complete. The property to which he succeeded at his father's death was sufficient, under prudent management, to maintain him respectably among the gentry of his native county. He married early, and soon after marriage he became the subject of profound religious concern. The initial stage of his religious life was marked by mental agonies which shook the foundations of his being, and drove him to the verge of madness. He walked in darkness, and had no light. His heart was burdened and broken with the greatness of his sorrows, and he had no comforter. Eventually, however, he emerged into higher and serener spheres of religious experience, and thenceforth walked in habitual fellowship with God, and in scriptural conformity to God's law; his whole being imbued and governed by the felt presence of Deity. If we except the short time he served as member of parliament for his native town of Huntingdon, he may be said to have lived in comparative retirement till verging upon forty years of age. Not that he was

unsociable in disposition, or recluse in habit. His heart throbbed in sympathy with the great religious and political movements of his times, and he exerted himself energetically in concert with others to promote the general well-being of his neighbourhood. The public interests of religion especially aroused his interest and called forth his efforts. But though well known and highly honoured in his own neighbourhood as a man of uncompromising principle and patriotic ardour, it was not till reaching the mature age of forty that he became a public man, by being elected member of parliament for the city of Cambridge. The great struggle between Charles I. and his Commons, which had convulsed previous parliaments, which had also convulsed the whole nation, and in which the great principles of civil and religious liberty were involved, had reached its crisis. The Commons took a determined stand against the arbitrary government of the king, who, unwilling to make the required concessions, and to govern his subjects constitutionally, drew the sword, and hurried the nation into the agonies of civil war. Cromwell took sides with the Commons, and threw himself heart and soul into the struggle. It does not fall within our scope to trace his career as a soldier, or to expatiate upon those military exploits which invest his name with imperishable lustre, and which rank him among the greatest warriors of ancient or modern times. Suffice it to say, that in about eleven years from the breaking out of the civil war, after many fierce and bloody fights, the king had lost his throne and his life, and Cromwell, as Lord Protector of England, wielded a power greater than that of any of England's former kings, Tudor or Plantagenet.

We restrict ourselves at present to two points, first, how Cromwell obtained this power, and secondly, how he used it.

With regard to the first point, the common opinion hitherto has been that he gained his power by hypocritical plotting; that under pretence of securing the liberties of his country he in reality aimed at their destruction; and that while pretending to advance the civil and religious well-being of the people, his predominating object was his own aggrandisement. It would even seem that he had planned and mapped out the whole of his public career while quietly farming his lands at Huntingdon, and that every successive step he took afterwards was the result of preconceived and deeply meditated scheming. Never was there such an arch-hypocrite or plotting knave as Cromwell! Even Guizot, one of his latest biographers, attributes his personal advancement in a great measure to his profound dissimulation. And on what grounds does this theory of hypocrisy rest? Chiefly, if not exclusively, on the representations of his enemies, of men who hated him with bitter hatred, and who therefore could not fail to misconstrue his motives and mis-

represent his actions. The facts of the case, if fairly and honestly read, show, first, that if there was any plotting in connection with Cromwell's advancement to the Protectorate, the plotting on his part was against it; and secondly, that he was compelled by a necessity from which there was no honourable escape to accept the responsibility of that high position, a responsibility which he foresaw would prove, and which actually did prove, a heart-breaking burden.

The battle of Worcester, called by Cromwell his "Crowning Mercy," ended the Civil War by utterly crushing all organised opposition to the Parliament. On Cromwell's return from that battle it was observed by certain sharp-witted and far-seeing gentlemen that his countenance, which was ordinarily harsh and heavy, shone on that occasion with a sort of regal lustre, and that his whole bearing was kingly and majestic, plainly showing, as they sagely inferred, that he had resolved upon being king of England, and that he already saw the crown within easy reach of his grasp. Now, it can be readily enough believed that in the circumstances there would be the outward signs here spoken of. It would be passing strange had Cromwell appeared at that particular time with downcast looks and crouching mien. What was there to cast a cloud over his presence? Had he not signally vanquished his foes, and crowned the cause for which he fought with a series of resplendent victories? Likely enough his face was radiant and his port majestic. But that he had resolved upon being king, and was flushed with the prospect of royal dignity—all this is pure unadulterated fiction. Happily, in several instances, and in language of transparent sincerity, he has told us himself how his mind was occupied, and what were his prospects on his return from Worcester. First of all, gratitude to God for the complete victory achieved over the enemy filled his soul. God's right hand had given to his people a glorious victory. Upon this his thoughts dilated with abounding joy. Secondly, the commonwealth of England would now, he fondly hoped and believed, be largely blessed with peace, contentment, and prosperity. The enemies of liberty and religion having been overthrown and crushed, England would enter upon a career of unprecedented well-being, and would become, what he felt persuaded God intended her to be, the queen of the Protestant religion throughout the world. Finally, for himself he anticipated quiet and honourable retirement from the toils of public life. His work was done. He had fought a hard fight. He had exhausted himself in the public service. He would now retire into privacy, and in the bosom of his own family enjoy the blessedness of witnessing the growth and development of a free and happy people, to whose service he had devoted the best energies of his life. These thoughts might well impart to his presence that glow of placid dignity which his enemies mistook for the expression of selfish ambition.

But Cromwell soon found reason to abate his expectations and alter his purposes. The dreams of retirement and rest with which he had consoled himself turned out to be nothing better than dreams. Conflicts as trying and burdensome as those he had mixed with on the tented field crowded upon him. And this, we opine, is a common experience. Like Cromwell, those of God's servants who are called to great and arduous service indulge in hopes of release and rest; and, like him, they are doomed to find there is no rest for them but in the grave, that so far from their burden being eased, it daily becomes heavier and more galling. Cromwell found the government of the country in a loose, disorganised, and helpless condition. Kingship had been abolished; the House of Lords had been abolished; and the Commons now wielded the sovereign power of the realm; but the Commons proved utterly incompetent to use this power wisely and to good purpose. From various causes their number had got reduced until only about one hundred members remained, and of that number not more than fifty attended to the business of the House. Acting under the impulse of the revolutionary spirit, and having no counterbalancing check in the government, their proceedings were marked by narrowness and arbitrariness, and in very many instances by gross injustice. Instead of healing the wounds and repairing the breaches of the Civil War by a moderate and conciliatory policy, they acted from a mean spirit of revenge, and sought to crush in an arbitrary and cruel manner the party over which they had triumphed in the field of war. These proceedings produced general dissatisfaction and disgust.

Nearly three years had passed since the close of the war, but instead of the nation entering the land of milk and honey to the borders of which it had been led, as Cromwell would have said, by the hand of God himself, it seemed fast drifting back to a condition worse in many respects than the one from which it had got emancipated. In fact, nothing now stood between the nation and utter anarchy but Cromwell and the army. Cromwell looked on with sorrow—sorrow mingled with anger—at the folly and fatuity of the Commons. How paltry their squabbles, how mean their spirit, how contemptible their aims! The rich fruits of their victories, of the toil and treasure and blood spent in their cause, they were recklessly squandering. The grand opportunities for building up the nation in peace and righteousness they were heedlessly throwing away. How utterly blind to the great problems affecting the public weal calling for solution, how utterly deaf to the voice of God uttered by a thousand marvellous providences requiring provision to be made for the exigencies of his cause in the land! No, it is clear enough that deliverance cannot come by such men as these. Cromwell and his officers had many consulta-

tions on the state of public affairs,—not treasonable but patriotic consultations—not with a view of promoting their own ambition, but the public good. And these consultations were not only honest and patriotic, they were also emphatically religious. Yes, these grim soldiers were in the habit of looking to Almighty God for guidance in their perplexity. And had they not reason to expect his guidance in their present difficulties? Had not their fightings been for him? Was it not for his cause—the cause of his oppressed people and of his holy gospel—they had fought and spilt their blood? Their purpose is honest and patriotic and religious, and with prolonged devotional fervour they ask for his guidance. At length they reach the modest and moderate conclusion that if the present Commons were dissolved and a new House chosen, composed of men who would faithfully represent the religious people of England, and whose counsels would be governed by wisdom and equity, the evils under which the nation groans would in great measure be redressed, and the way be opened to a peaceful and happy future. Respectfully but earnestly they present their wishes to the Commons. This led to a debate respecting a new representation, but with no honest design. Yes, there shall be a new representation, so Cromwell and his officers are assured. But while the Commons kept this promise to the ear they broke it to the hope. A bill for a new representation was introduced, but it was in reality a mockery: it provided, first, that though the number of members in the House should be increased to four hundred, the old members should retain their seats; and, secondly, that the old members should form a committee to test the qualifications of the new ones, admitting none but such as they approved, so that in reality there would not be a new representation at all, but simply a multiplication of the old. The officers of the army were bitterly dissatisfied, and solicited an interview with some of the leading members of the House to debate the subject. Nothing was determined at this meeting, but the members who attended promised to return early next day to resume the consultation. The morrow came, but the promise was not kept. On the contrary, the House met earlier than usual, and proceeded with the bill, hurrying it through its several stages, with the obvious design of making it law before any opposition could be offered. Meanwhile Cromwell, who is in his own house waiting the coming of the members who had been with him the previous evening, receives information from one of his officers of the proceedings in the House. Another messenger arrives soon after informing him that the discussion on the bill is drawing to a close, that the House is intent upon making it law, and that if he means to do anything he must do it quickly. And now he resolves upon action, and assumes a tremendous responsibility. Taking with him a company of mus-

keteers, he goes down to the House, places sentinels at the door, orders the soldiers to remain in the adjoining hall, enters the House himself, and takes his usual seat. He listens for some time with ill-suppressed impatience. At length, just as the Speaker is about to put the question, Cromwell arose, took off his hat, and began to speak. At first he spoke in terms of moderation, and even complimented the Commons on some of their doings; but he soon altered his tone and began to utter words of rebuke and condemnation. He charged the members with seeking their own honour and interest, rather than the honour of God and the public good, intimating pretty plainly that many of them were corrupt in their principles and profligate in their lives. The House now became impatient and interrupted him. He was reminded that his language was unparliamentary, that he was only a servant of the House, and had been highly honoured by it. This interruption aroused him and set him all ablaze. Thrusting his hat upon his head, he sprang from his seat to the middle of the floor of the House, and shouted out, "Come, come, we have had enough of this. I will put an end to your prating. Call them in," he added, briefly to Harrison, one of his officers. The door opened and some twenty or thirty musketeers entered. "You are no parliament," cried Cromwell. "I tell you, you are no parliament. Begone! Give way to honest men." "Fetch him down," he cried to Harrison, pointing to the Speaker, who forthwith had to vacate his chair. "Take away this bauble," he said to the soldiers, pointing to the mace. Amidst this extraordinary scene of confusion and uproar he repeatedly said in tones of sorrow and wrath, "It is you that have forced me to this: I have sought the Lord night and day that he would rather slay me than put upon me the doing of this work." At length the House was cleared, the doors were locked, and Cromwell returned to his own house to bear the responsibility and face the consequences of this unprecedented act.

Before condemning Cromwell for this summary expulsion of Parliament, let the peculiar circumstances of the case be duly considered. The cause of the great rebellion against the king was undoubtedly a just and a holy cause, a grand struggle against civil and religious despotism, a sublime assertion and vindication of those eternal principles of reason and of right necessary to individual and national well-being. Charles I. fell in that struggle, as all infatuated and incorrigible despots ought to fall. The cause of truth and of freedom triumphed, as that sacred cause ought to triumph and will eventually triumph all the world over. Nothing now was required to reap the rich fruits of the triumph but wisdom and moderation in the victorious party. But the requisite wisdom and moderation were not found. Parliament had dwindled into a mere faction,—a Rump, as it was contemptuously named,—and was

swallowed up with petty ambitions and petty animosities, neglecting all its higher functions, breeding all sorts of mischief and confusion, exasperating instead of conciliating all classes of the people, and yet clinging to place and power with the utmost tenacity. Now, to save the cause for which he had suffered and achieved so much, and which was a thousand times dearer to him than his own life; to save this cause from ruin, to prevent the rich fruit of the nation's treasure and blood being frittered away, or handed over to the enemy, Cromwell did what his nature revolted from doing, he violently dissolved and expelled the Parliament; resolving by God's help to try whether he could not by other means work out what he believed to be the gracious designs of Providence towards this nation. To say that Oliver was a usurper is to use language calculated only to frighten children. In times of national revolution old methods are dispensed with, precedents are cast aside, legal instances and constitutional formulæ are of no account. The new wine bursts the old bottles. The pressure of invincible necessity and the presence of supreme ability determine who shall wield the reins of government. Charles I. was dead, Charles II. was in exile, kingship was abolished, the nation was drifting to ruin, England wanted a strong and wise man to preside over her destinies, and it is not too much to say that Oliver Cromwell was the only man duly qualified to grasp and guide the helm of state at that critical juncture.

It is, however, of much greater consequence to know how he used his power, than to know how he obtained it. Whether Oliver was ever a believer in republicanism may perhaps be doubted; although, had the Republican Government into which parliament resolved itself after the death of the king conducted the affairs of the nation with discretion, he would willingly have acquiesced in it; but the gross folly of which it had been guilty, coupled with his own subsequent experience, convinced him, whatever may have been his previous opinions, that monarchical government, balanced by parliamentary representation, was most in harmony with the genius and most agreeable to the wishes of the English nation. Immediately after the expulsion of the Rump Parliament he summoned together one hundred and forty gentlemen, the wisest and best he could find throughout the country; men of wisdom, of religious reputation, and of known fidelity to the cause of liberty, and entrusted them with authority to settle the affairs of the nation as they best could. To this work they addressed themselves with great earnestness and singleness of purpose, and they succeeded in carrying into effect a number of wise and judicious measures; but, partly owing to their practical unacquaintance with the broader and more difficult bearings of statesmanship, and partly to the storm of opposition evoked from the lawyers when they attempted to reform

the Court of Chancery, they succumbed to the difficulties of their position, and surrendered their trust. The first regular parliament convoked under the Protectorate spent nearly the whole of its time in mean and dastardly attempts to limit the power and annoy the feelings of Oliver, and had to be abruptly dismissed. The second parliament displayed a much more loyal spirit; in fact it carried its loyalty to excess, for it seemed to forget almost everything else in its strenuous and prolonged efforts to induce Oliver to accept the title of king; and though he looked upon the regal title as a very paltry thing, "a mere feather in his hat," he probably would have complied with the wishes of parliament had he not seen that by doing so his oldest and most trusty friends among the officers and soldiers of the army would be hurt and alienated, and that probably serious troubles to the country would ensue. Unable to overcome his scruples, parliament re-constituted him Protector, with great outward pomp, and framed the government more in harmony with the ancient constitution of the realm. The third and last parliament of the Protectorate included a number of factious, unprincipled, and desperate men, who hated Oliver; who sought in every available way to trammel his government; who fomented disaffection and rebellion at home, and who were in treasonable correspondence with enemies abroad. After six months' undisguised bickering, disloyal obstructiveness, and underhand plottings; unsettling the nation and breeding general discord and dissatisfaction; this parliament was abruptly dissolved, and not before time. "Believe me," says one of Milton's friends, writing to an acquaintance the following week, "Believe me, it was of such necessity, that if the session had continued but two or three days longer, all had been in blood, both in city and in country, upon Charles Stuart's account." Oliver's parliaments turned out badly, yielding hindrance rather than help. Throughout the whole term of the Protectorate the burden of government rested almost entirely on his own shoulders. He would fain have had his prerogatives limited; he would fain have entrusted the representatives of the people with greater power than any previous parliament possessed, but through their own fatuous and suicidal folly he was compelled to retain in his own hands the despotic power which the revolution had forced upon him.

In his domestic policy Oliver aimed, first of all, at preserving the public peace; for, as he rightly judged, there was no chance of promoting the higher welfare of a people involved in the tumults of civil strife. But to keep the public peace was a work of no small difficulty. The nation was split into revolutionary factions, ever ready to fly at each other's throats, or, forgetting their mutual animosities, to unite for the purpose of throttling him. Deep-laid and far-reaching conspiracies were hatched to overthrow his

government, and to assassinate his person. Men of desperate fortune, or of fanatical spirit, were hired to compass his death by the most infamous means. Plots without number were laid to shoot him, to poniard him, and to burn his house about his ears. Oliver, however, was wide awake to the dangers of his position. His eye was upon his enemies. His profound sagacity and fertility of resource enabled him to penetrate their designs and unravel their secret plottings, and, as he thought best, he either crushed them in the bud, or strangled them in the birth. In every instance he effectually quelled the disturbers of the public peace. "No," he said to them, "you shall not accomplish your infernal purposes; by the help of God, I will compel you to be quiet. Had not this poor country had plenty of bloodshed already? Has not God plainly declared his will in the issue of the great fightings at Marston Moor, at Naseby, at Dunbar, and at Worcester? Fools and madmen! would you try the issue again by another bloody war? But the chance shall not be given you. No, rather than allow you to have your way I shall choose to be rolled into my grave first!" Oliver had ample opportunities of being avenged upon the swarming brood of traitors and conspirators; but he bridled his passion, and only surrendered to justice such as the interests of public peace imperatively required: though at times severe, he was never cruel, and in multitudes of instances he allowed his enemies to escape when he might easily have destroyed them.

In connection with preserving the public peace, he aimed to foster and strengthen all the elements of national greatness, moral and material. To supply the people with sound religious teaching was with him a leading aim; for he judged truly that unless men have the truth of God as the element of their religious life, their character must be emasculate and mean. How can men be men in any noble sense if they are cut off from spiritual fellowship with God's truth, and doomed to feed upon the husks of the world and the lies of the devil? Believing, in harmony with the prevailing sentiment of that age, that it is obligatory on government to provide for the spiritual wants of the people, he proceeded without delay to devise and carry into effect such measures as were most likely to meet the case. The English pulpit needed reformation. Numbers of the clergy were totally unfit for their office—grossly ignorant of the gospel, and scandalous in their lives. Oliver instituted a commission of men called "Triers," for the purpose of purging the church of unworthy ministers, and testing the qualifications of candidates for holy orders. This commission was constituted wholly with a view to efficiency; and hence he cared not whether the men composing it were friendly to himself or to his government if they would conscientiously do their work. Several members of it were known to be his political enemies, but

as he knew them to be men of ability and conscientiousness he did not scruple to employ them. Richard Baxter was one of these; and, according to the testimony of Baxter, this commission conferred immense spiritual benefit on England. Encouragement was given to men of piety and learning to enter the church, and numbers of incapable and immoral clergymen were dismissed, not however without having secured to them and their families a somewhat decent sustenance.

In his views of church government, Oliver was an Independent, or Congregationalist, but he made no attempt to thrust his own ecclesiastical views down the throats of the people by force. On the subject of religious liberty he was much in advance of his age. A spirit of bigoted and bitter intolerance prevailed among all parties. When Papists, or Episcopalians, or Presbyterians were in power, they had each in their turn sought to impose their own ideas by force on the nation. And they were still animated by the same intolerant spirit. Oliver had completely emancipated himself from this narrow exclusiveness. He would have the conscience of every man absolutely free, under no restraint or constraint whatever. So long as men live at peace and abstain from molesting their neighbours, let them think and act as they please in religious matters. It is true Papists and Episcopalians were denied liberty of conscience, but it was on political rather than religious grounds, not because they were Papists or Episcopalians but because they were almost to a man sworn enemies to Oliver's person and government, and were continually implicated in treasonable plots. But though compelled for these reasons to prohibit Popish and Episcopalian worship, he in many instances tolerated its exercise in private, and his letters clearly show that it was his intention when the country became settled and free from political disorder to grant the fullest toleration to both Papists and Episcopalians. With regard to the Quakers and other minor sects it must be allowed they suffered severe hardships under the Protectorate; but this was owing partly to the extravagances and public disorders into which they themselves ran, and partly to the narrowmindedness and doggedness of some of Oliver's subordinates whom he found it difficult to control, and who frequently acted in opposition to the wishes of their chief. With the doctrinal teachings of the Quakers he had much sympathy, and towards some of their leaders he cherished a friendly feeling. In an interview he once granted to George Fox, after listening attentively and with unfeigned interest to the outpourings of that noble but extravagant enthusiast, he confessed he had little to object to the views he expressed, and that if the two were to come together a little more they would soon be of one heart and soul. Oliver's religious liberality is seen in his treatment of the Jews. After having suffered banish-

ment from the country for five hundred years, he proposed to his council of state that they should be again admitted to the full rights of citizenship. The measure was not formally adopted, but the Jews were allowed to live in England and to worship God in their own way without molestation.

Next to the religious interests of the people, the reform of the law enlisted his deep solicitude. And certainly the law needed reform. Instead of being a defence to the poor, the weak, and the wronged, and a help to the development of national well-being, it pressed like an incubus on the life springs of the nation, and in many instances served as a shield to the wrong doer. Its cumbrous forms, its barbarous technicalities, its perplexing intricacies, its torturing delays, its enormous expenses, loudly called for reform. Let us cut down this hideous jungle of chicane and trickery. Let us reduce this huge fungus growth to the dimensions of plain reason and common-sense. Let us at least make passable roads through this impassable wilderness. With right good will Oliver set himself to work out his ideas of law reform, and he succeeded in effecting many improvements, especially in the Court of Chancery. But he was arrested in this good work. The world of big-wigs set itself in battle array against him, and so persistent, inveterate, and determined was the opposition that it must be confessed the hero of Marston Moor and Naseby was defeated in this fight.

But though he could not effect such a reform in the law itself as he desired, he did effect a thorough reform in its administration. The judges whom he placed on the bench were men of the highest character, distinguished alike for legal knowledge, intellectual power, and moral integrity; men who in the administration of law were guided by the unalterable principles of equity rather than by technical rules; men who made a conscience of their duties, loving God and hating covetousness. Sir Matthew Hale, one of the best lawyers that ever adorned an English bench, and one of the noblest men this or any other country ever produced, was one of Oliver's chief judges. Other noble-minded men, less known to fame, but worthy to be the compeers of Sir Matthew, were associated with him in the administration of law. And in all departments of State Oliver made it a rule, from which nothing could induce him to deviate, to appoint the best men he could find for the public service. Ability, coupled with integrity, he must have, and he searched the length and breadth of the land to find it. No matter whether a man was of obscure or of distinguished family connections, whether the son of a duke or the son of a cobbler, if endowed with faculty and willingness to serve the State, Oliver would summon him to his side and give him the place for which he was fitted. Learning and learned men he encouraged in every honourable way. By liberalizing the government of the

national universities, by placing over them men in the foremost ranks of learning, by instituting a noble collegiate institute at Durham for the special convenience and benefit of the northern parts of England, and by promoting men of literary attainments to such places of honour and trust as they were severally qualified to fill, he showed his appreciation of and sympathy with learned culture. Endowed schools and public charities, and trade interests of every kind, whatever, in fact, came within the province of government, affecting public interests, he kept a vigilant watch over, and saw to its wise and equitable management. In short, all things considered, and making allowance for the infirmities which cling to the noblest minds, the whole of his domestic policy was marked by sagacity, moderation, and magnanimity. Had he been allowed to carry out to their practical issues the principles by which his government was guided, he would have blessed England as England never had been blessed. His large heart yearned with unmeasurable love to his country, a love which many waters could not quench; and his mighty brain continually teemed with grand and noble schemes for its well-being. But the miserable factions into which the nation was divided, by their contemptible jealousies, their bitter hatreds, their selfish ambitions, and their treasonable conspiracies, crippled his energies, thwarted his designs, and to a great extent neutralised the happy effects of his domestic policy.

Oliver's glory, however, rests chiefly upon his foreign policy, and to that we now turn our attention. His foreign policy was governed by one leading aim, namely, the advancement of the Protestant religion. In all his diplomatic and military transactions with other countries this aim was ever predominant. Even the glory of England, which was undoubtedly dear to his heart, and which he never lost sight of, was kept secondary and subordinate. Indeed, the whole of his public life, both before and after he became Protector, was governed by this one principle, and received from it a sublime unity and consistency. Whether leading his invincible "Ironsides" in those great battles which shattered to fragments the aristocratic chivalry of Charles I., or whether embroiled with factious parliaments and bloodthirsty conspirators, or whether conducting complicated negotiations with foreign courts, or whether hurling the thunders of war against his foreign enemies, his one supreme aim was to advance God's cause in the earth, which cause he understood to be identical with the Protestant religion.

As a preliminary step towards his ultimate design, he first of all entered into strict alliance with the Dutch Republic. Holland was then in the zenith of her power. After a severe struggle, which excited the admiration of Europe, she threw off the yoke of popery and of Spain, and constituted herself a free Protestant republic. By the most indomitable industry she developed, and multiplied,

and consolidated her resources, until, though in herself one of the poorest and smallest, she became the most flourishing and powerful of all the maritime states. The old parliament of England, the Rump Parliament, inspired by a blind and foolish ambition, had drifted into war with Holland. England had indeed grounds of complaint against the Dutch, but these might and would have been adjusted, had not parliament resolved upon incorporating Holland in a political confederacy which would have extinguished her free political life. Holland resisted, and war followed. The maritime power of Holland was superior to that of England when the war broke out, but there was no comparison between the resources of the two countries; and, moreover, while giving all due honour to the Dutch for the bravery they displayed, it must be said they were no match for the puritan blue jackets. For a while they held up their heads proudly in the open sea. Van Tromp, at the head of a magnificent fleet, rode up and down the English Channel, with a broom at his mast-head, as if in contempt and defiance of England. But he soon had to lower his broom. Blake, the greatest of the puritan sea-captains, attacked him, and after four days' desperate fighting, Tromp, with reduced and shattered fleet, sought refuge within the ports of Holland. Seventeen of his first class ships, and forty of his second class, were either destroyed or captured. The English navy had been greatly augmented, and Holland, seeing no chance of contending with such a powerful adversary, earnestly sued for peace. But the Parliament was by no means ready to come to terms with the Dutch. This was the state of affairs between England and Holland when Oliver became Protector. With the least delay possible he concluded peace, and formed a strict treaty of alliance with the Dutch, highly favourable to the honour and interests of England, but also securing to Holland her separate independence and freedom to develop her national life.

Little difficulty was experienced in forming alliance with the other Protestant states. Sweden at first seemed to hang back. The Swedes, though of the Protestant faith, were a cold-blooded people in matters of religion. They could not understand, much less sympathise, with the religious fervour of the English: in fact, they looked upon them as a nation of fanatics and hypocrites. To a commercial treaty securing the advantages of trade to both nations they had no objection, but they felt and expressed the strongest repugnance to a treaty on religious grounds and for religious ends. The queen, however, who had conceived a romantic admiration for the English Protector, succeeded in overcoming the opposition of her ministers, and the desired treaty was concluded. The kingdom of Denmark, the Protestant principalities and free towns of Germany, and the Protestant cantons of Switzerland,

were also united to England by alliances based upon and designed for the protection and advancement of the Protestant religion. Oliver has, at length, so far gained his object. The Protestant powers of Europe are banded together in a religious compact, of which England is the acknowledged head and queen: Let the enemies of Protestantism beware!

Oliver could now deal with the Popish states of France, Spain, and Portugal, very much as he had a mind. Politically, Portugal was of small account, but as its trade was of considerable value to English merchants he readily concluded a commercial treaty with it. But on the very day the treaty was signed he taught a lesson to Portugal, and to the other nations of Europe; they were not likely to forget. A Portuguese nobleman, brother of the ambassador, had in a disgraceful and brutal manner raised a street quarrel near to the new Exchange, in the very heart of London. Worst of in the quarrel, he returned next day, accompanied by about fifty men belonging to the embassy, armed to the teeth, assailed the unoffending citizens in a murderous fashion, killed one man, and severely wounded several others. The crime was open, unprovoked, and flagrant; and Oliver resolved to make an example of the offender. In vain did the ambassador intercede for his brother; in vain did he plead the privileges of the embassy. The criminal was tried, condemned, and beheaded, in the presence of an immense concourse of people, who from this fact received assurance that the man who now ruled in England would not suffer the blood of an Englishman to be unjustly shed with impunity.

France and Spain were now bidding high against each other for alliance with the Protector. Of the two he inclined to alliance with France, on three grounds: first, the French trade was of great importance to England; second, the near proximity of France rendered her of prime consideration either as a friend or enemy; and third, France, though a popish country, was much more liberal than Spain in her religious ideas, and much more liberal in her religious laws. Moreover, there was a strong Protestant element in France. Spain had ever been England's enemy and the enemy of England's religion. Spanish armadas and other diabolical attempts of the Spanish power to destroy the freedom and religion of England were not forgotten. And then, is not Spain the great buttress of Popery on the Continent? Of the two, then, we shall choose alliance with France. After infinite delays the terms of alliance are settled, and the treaty is ready for signature. But now an event transpired which interrupted these diplomatic transactions and threatened serious complications. News reached Oliver of a horrible massacre of Protestants in the valleys of the Alps. These good people had held a pure form of doctrine, and had worshipped God in their own simple way hundreds of years before

the Reformation. The principles of the Reformation were nothing new to them ; they had held them as a sacred heritage from time immemorial. Various attempts had been made without effect to corrupt their faith and bring them under the dominion of the Pope. And now the Duke of Savoy, their political sovereign, resolves upon their conversion. Priests are sent among them to try the effect of suasion, but no headway is made ; in fact, some of the priests meet with rough handling, and the report goes that one of them has lost his life. The duke resorts to other means. Notice is posted through the valleys that within three days the inhabitants must quit for ever the homes of their fathers, going whither they please, only they must leave the dominions of the duke. This inhuman mandate many of them refuse to obey, whereupon a reckless and bloody soldiery is let loose upon the valleys. The atrocities committed were frightful. Neither age nor sex was spared. Grey haired men had their brains dashed out against the rocks, tender women were butchered like sheep, sucking children were tossed and mangled on the naked pikes of the soldiers. The peaceful valleys were turned into scenes of carnage and blood. When the news reached Oliver he was affected to tears ; he wept like a child ; confessed that his grief was as great as if his own family had been the sufferers, and as all his profound emotions found vent in a religious channel we may conceive of him pouring out his soul in the noble words of Milton :—

“Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold,
Even them who kept thy truth so pure of old,
When all our fathers worshipp'd stocks and stones,
Forget not : in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that roll'd
Mother with infant down the rocks. Their moans
The rocks redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant ; that from these may grow
A hundred-fold, who having learned thy way,
Early may fly the Babylonian woe.”

The treaty with France ! No, not that treaty, nor any other treaty will Oliver sign with France until France assures him that justice shall be done to these poor people. Meanwhile, a solemn fast is proclaimed throughout England, and England pours forth her liberality on behalf of her persecuted Alpine brethren. A national collection is made, to which Oliver contributes two thousand pounds from his private purse ; the collection swells to the large sum of forty thousand pounds, equal to three times the sum in our currency. Not content with this, all his powers of diplomacy are set to work, his ambassadors on the continent are set to work,

the pens of Milton and Thurloe, his chief secretaries, are set to work; he, as it were, moves heaven and earth on behalf of the poor Alpine sufferers. Oliver's earnestness and urgency are such that France is compelled to interfere, and something like justice is done to the Piedmontese.

Oliver now signs the French treaty, and at once fits out two fleets, under the command of Blake and Penn, to attack Spain. But the purpose and destination of the fleets he keeps locked in his own breast. Great anxiety is felt both at home and abroad as to what are his intentions. One day he is followed in the streets by a mob of the sailors' wives, loudly imploring him to tell them whither their husbands are bound. "Ah," said he, good humouredly, "the ambassadors of France and Spain would give me a million of money to know that secret." Before proclaiming war with Spain, Blake was sent into the Mediterranean to demand justice for injuries inflicted on English commerce by the corsairs infesting that sea. He first appeared before Leghorn, and demanded of the Grand Duke of Tuscany compensation for a number of English ships taken by Prince Rupert, and sold in the ports of Tuscany. The Duke said the Pope was equally implicated, as several of the ships had been sold to the Papal States. Blake's letter to the Pope produced great commotion in Rome. The whole city was terror stricken, expecting a visit from the fierce English admiral. Several of the rich citizens fled, carrying their valuables with them, and even the Pope was so frightened that he had his treasures removed into the country. Matters, however, got satisfactorily arranged, the Duke and the Pope having between them satisfied Blake's demands. He now sailed to the coast of Africa, visiting Tunis, Tripoli, and Algiers, requiring compensation for injuries inflicted by these States on English commerce, and also demanding the liberation of certain English sailors who had been captured and sold as slaves. Tunis alone ventured to resist his demands. The Bey of Tunis treated him and his officers with brutal incivility, would not even supply the English fleet with fresh water, and instead of complying with the demands for compensation, pointed haughtily to the huge castles with which Tunis was defended. Blake surveyed those castles, laid his ships within half-musket shot of them, and gave them such a raking with his guns as was little expected. After two hours' firing upon the fortifications, he ordered his long boats to be lowered, and an attempt to be made to fire nine splendid war ships which lay within the harbour. The design was a complete success, and in a short while the whole interior of the bay was one mass of flame. Blake might easily have captured the city, for it was entirely at his mercy, but he had done enough; he had given Tunis a lesson not soon to be forgotten of the might and majesty of England.

A characteristic anecdote is related of Blake while in the Mediterranean. As he lay off Malaga, some of his sailors on shore meeting a procession of the mass, began to mock at the scene, when one of the priests called upon the populace to avenge the affront offered to their faith. A tumult ensued: the sailors were badly beaten, and reached their ship with difficulty, where they told their own version of the affray. Blake at once demanded of the governor that the priest should be delivered up into his hands. The governor in reply, said, that was beyond his power as priests were not subject to civil authority. "Then," said Blake, "all I have to answer is, that if the priest is not placed on board the *St. George* within three hours, I shall burn your city to the ground." No excuse or delay was admitted, and the priest was at once sent to the admiral. On investigation it appeared that the sailors had given the provocation, and had behaved with extreme rudeness. "Had you sent me word," said Blake to the priest, "I should have had them severely punished, as I will not suffer my men to affront the people at whose ports we call; but I feel extremely displeased at your taking the law into your own hands; and I would have you and all the world to know, that an Englishman is not to be judged and punished except by Englishmen." The priest was then dismissed with civility. When Oliver received the letter in which Blake related this incident, he read it to the Council of State with the highest approbation, and said, "By such means they would make the name of Englishman as great as that of Roman was in Rome's most palmy days."

Oliver now proclaims war against Spain. Penn with a formidable fleet is sent to the West Indies to scourge and capture Spain's principal colonies, while Blake is retained to watch the coast of Spain and to destroy her commerce. Penn's expedition failed in its main design; failed through the disorders and insubordination of the troops, many of whom were broken-down, dissolute royalists; but though the chief prize was lost, Jamaica was captured, and has ever since remained an appanage of the British crown. The comparative failure of Penn was in great measure compensated by the brilliant success of Blake. Along with many other smaller prizes he captured a plate fleet returning from the Indies, the cargo of which, thirty-eight wagon-loads of solid silver, he sent to London to be coined into English money. Hearing that another plate fleet had sought shelter in the Bay of Santa Cruz, under the Peak of Teneriffe, he at once sailed thither. The report was correct. There lay the fleet, but guarded in such a way as would certainly have deterred a less bold and daring man. The bay, shaped like a horse-shoe, is guarded at the entrance by two formidable castles, and lined all along the interior with heavily armed batteries. Moreover there is a line of battle ships lying in front of the plate fleet, ready to pour their deadly broadsides upon

an approaching enemy. Blake takes measure of all this, and at once sails into the bay. And now commenced a scene of uproar such as the old peak had never looked down upon. The shore batteries and the Spanish war ships belch forth fire and hail in an incessant storm, but Blake outthunders and outstorms the Spaniards—silences the batteries—burns and sinks every sail in the bay—and then, the wind fortunately veering round in his favour, he sailed in grim triumph out into the open sea, some of his ships sadly scorched and bruised, but not one of them lost or disabled.

While Spain is thus being scourged at sea, she suffers severe reverses on land. Six thousand English troops, afterwards increased to eight thousand, unite with the French army to humble the power of Spain in the Netherlands; the understanding being that if the campaign succeed several towns on the sea board will be surrendered to the English. Mazarin, the French minister, wishes to play false with Cromwell; wishes in fact to make the campaign wholly subservient to the French interest, but Oliver penetrates his designs, and by a few plain words brings the Cardinal to his senses. Oliver tells him he will have no trickery, and doesn't mean to be fooled by him. The Cardinal at once puts himself right; for as the saying went he was more frightened of Oliver than of the devil, and his conduct gave countenance to the saying. The English veterans, drafted from the army of Ironsides, performed prodigies of valour in the Netherlands, and excited the astonishment and admiration of the French. Spain was disgracefully beaten, and Dunkirk and Gravelines were occupied by English garrisons.

The unbroken success which crowned Oliver's foreign policy, and the commanding position he gave to England in the presence of the world, filled the nation with joy and pride. Even his bitterest enemies were compelled to do homage to his masterly statesmanship, and to allow that England had never acquired such national glory even under her most renowned kings. Were Oliver to live ten years longer, who can tell but he will have so consolidated his power and entrenched himself in the affections of the nation, that by universal consent and acclaim his house will be adopted as the Royal House of England, from which will spring a long line of English kings. And he is likely enough to live for that length of time. He is barely sixty years of age, and is seemingly robust; but his outward appearance is too flattering, his constitution is in reality sapped and broken. Seventeen years, divided between the toils of the battle field and the toils of government, have drained the fountain of his life energies. Domestic affliction also in its most bitter form now comes upon him to hasten his end. The death of his beloved daughter, Lady Claypole, to whom he was tenderly attached, inflicted upon him an irrecoverable blow. For

fourteen days before her death, during which time her suffering was extreme, the loving father never left her bedside. After she was gone he tried to rally, tried to apply himself to the business of state, but in vain. Gradually he sank, under the pressure of physical debility and domestic sorrow, until on September 3rd, 1658, after a somewhat severe struggle, the mighty battle of his life ended; ended, say some, in defeat and ignominy; ended, say we, in victory and imperishable renown. The state of his mind varied during his last illness. Looking out into the awful abyss before him, he several times said, what I trust we all shall have sense and grace to say in our last moments, "It is a fearful thing to fall into the hands of the living God." Then again with Christian confidence he said, "The Lord hath filled me with as much of his love as my soul can hold." "I am more than a conqueror through him that hath loved me." The burden of God's cause and of God's people bore heavily upon him to the last, as it had done through his whole life. Nor can we close this review of the Protector better than by reciting a prayer he offered on his death-bed some two or three days before he expired:—

"Lord, though I am a miserable and wretched creature, I live in covenant with thee through grace. And I may, I will, come to thee, for thy people. Thou hast made me, though very unworthy, a mean instrument to do them some good, and thee service; and many of them have set too high a value upon me, though others wish and would be glad of my death; Lord, however thou do dispose of me, continue and go on to do good for them. Give them consistency of judgment, one heart, and mutual love; and go on to deliver them, and with the work of reformation; and make the name of Christ glorious in the world. Teach those who look too much on thy instrument, to depend more upon thyself. Pardon such as desire to trample upon the dust of a poor worm, for they are thy people too. And pardon the folly of this short prayer; even for Jesus Christ's sake. And give us a good night if it be thy pleasure. Amen."

A few years ago, while the New Houses of Parliament were being built, a proposition was made that the portrait of Oliver should have a place among the other portraits of England's great men, intended to adorn the House of Commons. That proposition was negatived, and no wonder. Oliver's portrait would be an ugly, a disagreeable, a menacing spectacle to the House, constituted as the House now is. But if Oliver's portrait be negatived there, the place he occupies in the history of England, the grand facts of his public and private life, the Herculean work he wrought in emancipating England from kingly and priestly despotism, the glory with which he crowned his country by the wisdom and energy of his foreign policy, the love and admiration with which his memory is

cherished by an ever-increasing number of wise and good men,—these things cannot be negatived. Not that his character was free from fleck or flaw; not that he never erred in judgment nor blundered in administration. Doubtless he has his share of faults and shortcomings to answer for. But the judgment of the present age is, and the judgment of coming ages will be, that, taking him all in all, he was by far the ablest, the noblest, the most magnanimous, and the most religious ruler that ever presided over the destinies of England.

C. C. M'K.



ART. VI. —THE GREEK CHURCH.

CHRISTENDOM has become divided into two principal sections, East and West; each section comprehending a number of minor divisions. Of these sections the Eastern is invested with a peculiar interest. Within its geographical area the places associated with the rise and early progress of Christianity are situated. And among the cities from which some of its principal patriarchates are named, are those in which the Apostles first lived and laboured. Before a Christian teacher had visited Rome or any other part of the West, Christian Churches had been founded in the East. But notwithstanding the sacred associations of the East, and the greater antiquity belonging to many of its churches, comparatively little attention has been paid to its history in the West. This has arisen in part, from the inactivity of the Eastern Church, for it has seldom signalled itself by any directly aggressive movement, and its life from the time of the final separation from the West, has been only remarkable for the absence of those moving scenes and incidents which command attention and constitute the pith and interest of history. It has also proceeded in part from the fierce controversies which have agitated and occupied the West during the last six centuries. It is to be deplored that so large a portion of Christendom should have been almost entirely excluded from our notice, for the East contains nearly one-third of those professing the Christian name. In this essay it is intended to note the causes and gradual consummation of the separation between East and West; to notice briefly the theology and ecclesiastical polity of the

Eastern Church, and to indicate its position and relation to Western Christianity at present.

The distinctive name of Greek Church, in its strict application, is not co-extensive with the Eastern Church. This latter title comprehends all those communities which, abiding by the more ancient forms and doctrines of the Church, protested against the innovations introduced by the See of Constantinople as well as those introduced by the See of Rome. Among these communities are the Nestorians who live amid the secluded fastnesses of Kurdistan, and constitute the remnant of the once-flourishing churches of central Asia. This sect acknowledges the authority of the two first General Councils, but rejects the decisions of the other five because they condemned the doctrine of Nestorius concerning the person of Christ. The doctrine concerning the two natures in the person of Christ, held by these Chaldean Churches, and the repudiation of five of the General Councils constitute the main differences between them and the Greek Church proper. The difference between the Armenian Church and the orthodox Greek Church is still less. By some accidental circumstance the Armenian bishops were not present at the Council of Chalcedon, and by consequence the decrees of that assembly were never accepted in Armenia. The Syrian and Coptic Churches receive the decrees of the three first Councils, but reject the decisions of the other four because they were condemnatory of monophysite doctrine. The Abyssinian Church is an offshoot of the Coptic, differing from it principally in its more extravagant ritual and excessive superstition. Associated with these, under the name of Eastern Church, are those northern tribes which came under the influence of the Byzantine patriarchate, and accepted the Eastern type of Christianity, as well as the Church of Georgia, which accepts the Greek doctrine and ritual, and maintains a connection with the orthodoxy of Constantinople. The Greek Church proper, the orthodox church, or the Great Church as it is sometimes called, comprehends all who speak the Greek language; and though, in the kingdom of Greece, since 1850, it has been independent of the Byzantine patriarch, yet its recognised centre is Constantinople, and the patriarch of that city is its acknowledged head. The geographical area of the Eastern Church includes the cities of Jerusalem, Antioch, and Alexandria. Yet not to these but to Constantinople do the Greek-speaking Christians and the Eastern communities generally turn, as to their sacred city and common centre. Its occupancy by a Mohammedan ruler is an intolerable grievance, and nothing would occasion greater rejoicing throughout Eastern Christendom than the expulsion of the Turk from the City of Constantine.

The separation between the Greek and Roman Churches as re-

presentations of East and West may be said to have begun with the founding of Constantinople. Not that the Greek Church then became a distinct community, for the final separation did not take place till after the middle of the eleventh century. Neither are we to suppose that the elements which ultimately became embodied in the Greek Church had no existence until Constantine founded the Eastern empire. This circumstance, as we shall see, though an important one, was after all but a subordinate cause of the development of differences which up to this date had passed almost unnoticed in the consciousness of christian fellowship. Christianity was born under an eastern sky, and was cast in an oriental mould. Its first teachers belonged to the East, and its first formulas of faith were framed there. It came into contact with subtlephilosophic forms of thought congenial to oriental minds, and reflected, as the writings of its earliest advocates and defenders show, the intellectual tendencies characteristic of the East. When it penetrated westward, it became considerably modified by contact with Roman civilisation, and moving along the great highways opened up by Roman aggression, its eastern characteristics were gradually overborne, nor did they reappear in a distinctive form until the founding of the second empire, when the dissimilar elements which had previously mingled with some degree of unity, gathered round their appropriate centres, and new Rome in the East became ecclesiastically as well as politically the rival of old Rome in the West. The Church of Rome boasts of its antiquity, and its ecclesiastical head claims to be universal bishop, a title it is affirmed that has belonged to him from the earliest age of Christianity. This is an unfounded statement. Imperial Rome was anterior to the city of Constantine, and the bishop of Rome was a person of importance before the creation of the second empire; but the Church which ultimately accepted Constantinople as its centre and head can boast a higher antiquity than the Latin; or, adopting the more comprehensive designation—the Western Church.

The deeper causes of the separation between East and West are to be sought and found in the radical differences between eastern and western mind. The Orientals were in the first ages of our era, as they are still, intensely contemplative and speculative. They delighted in philosophic subtleties and abstruse thinking. And this intellectual tendency found ample scope for development in the Christian Church. All the controversies which originating in the East, agitated the early Church, were of a philosophic and abstruse character. They related principally to the essence of the Divine Being and the modes of his existence; and to the two natures united in the person of Christ, and other themes of a kindred character. The term theology, which is now used to signify a systematic exposition of Christian doctrine, indicates the character of

these early controversies: they related to God rather than man, and were speculative rather than practical. The West furnishes in this respect a striking contrast to the East. Contemplativeness and speculation were almost alien from the rude and rugged life of the West. Throughout its extent all were inspired with a spirit of activity and enterprise. It was not the settlement of some abstruse point in speculative philosophy that engaged the attention of the Roman and constituted his delight, but the performance of deeds of arms, the working out of purposes that would gain for him military renown and glory, and extend more widely the rule of the empire. This active and enterprising spirit came with the Roman into the Church, and for a time maintained fellowship with the contemplativeness and speculativeness of the East; but it was a fellowship liable to interruption, for tendencies so opposite were certain under fitting circumstances to develop differences rendering communion, except by mutual forbearance, altogether impossible. The Oriental despised the rude energy of the West; it was to him but the restlessness of the barbarian. And the Roman regarded the contemplativeness and consequent absence of enterprise characteristic of the East with contempt. He considered it a despicable effeminacy. In these radical differences lie the deeper causes of the separation between East and West.

These opposite tendencies found expression in the general church life of the two principal sections of Christendom. The Eastern Church, except in a very few instances, and to a limited extent, has been unaggressive. It has never sought to extend its influence by extensive and systematic missionary operation, but has remained content, as a general rule, with the maintenance of its own faith. The mission of Ulfilas to the Goths, the Nestorian missions in Asia, and the more recent efforts of the Russian Church in Siberia, are but exceptions to the characteristic unaggressiveness of the Eastern Church. Now the West has sent forth its agents in every direction. Its ruling idea has been conquest. The martial spirit which had endeavoured to subdue the world to the sway of Imperial Rome, turned into another channel, has sought to bring the barbarous tribes of the North and West under the rule of the Church. And on, through ages of darkness and misrule, and down to our own times, the speculative tendency of the East, and the practical tendency of the West, have been manifest in the unaggressiveness of the one and the aggressiveness of the other. These tendencies are also developed in the monasticism of East and West. Monasticism is of eastern origin, and still maintains in the land of its birth, its earlier characteristics of seclusion and solitariness. It has little connection with the world without, and in general never seeks to influence society, or guide the current of national life. Telemachus, the Egyptian monk, sacrificing himself that he might bring to an

end the gladiatorial fights, and the Russian hermits resisting the tyrannies and cruelties of Ivan the Terrible, are exceptions to the general rule of monastic life in the East. In the West all is different. The monastic orders seek to influence society; to aggrandise themselves and the church to which they belong. The Benedictines, Franciscans, Dominicans, and Jesuits, have played an important part in the political and ecclesiastical life of the West. The monkish orders have acted as almoners to the poor; they have been conservators of learning; they have furnished popular preachers for the masses; they have influenced cabinets and governed kings; and have mixed up largely, for weal and woe, with the history of the West for centuries. Developments like these are, in the view of the Greek Church, violations of the contemplative ascetic character of monastic life. The fundamental difference between East and West is also evident in the paucity of dogmatic formulas in the East as compared with the West, and in the relations existing between laity and clergy. The Eastern Church accepts as standards of faith the three ancient creeds, and the decisions of the seven General Councils, though it may be remarked that while the authority of the first seven Councils is acknowledged in the Greek Church proper, yet the decisions of the whole of them are not received uniformly throughout the East; but these decisions, together with the creeds named, and the confession of the Metropolitan of Kiew, sanctioned by the synod of Jerusalem in 1672, and the catechism of Platon, published nearly a century later, furnish all the standards of faith the East possesses. Its speculative tendency and love of philosophy prevented that systematising of theology and multiplication of formulas of faith which proceeded from the logical and practical mind of the West. The hierarchy also was not elevated into a separate class and invested with a character that could not be thrown off. In Western hierarchies the priest cannot again descend into the layman, but in the Greek Church he can. The monastic orders are also essentially laic not cleric. The contemplative and speculative tendency of the East allowed liberty and freedom; the active and enterprising tendency of the West developed in forms more logical and legal. In some respects this has been an advantage to the Eastern Church. The Scriptures have never been denied to the people. The elevation of the priestly order into a class invested with a mysterious character, of which the possessor cannot divest himself, and the multiplication of expositions of belief under hierarchical authority have had much to do with the denial of the Scriptures to the members of the Romish Church. And to the absence of these conditions the members of the Greek Church are in some measure, at least, indebted for the circulation of the Scriptures among them.

After the founding of Constantinople in the year 330, the characteristics of East and West rapidly developed themselves. The new metropolis was made a bishopric, and the Emperor manifested considerable anxiety that the bishops of the imperial city should take high rank and position. For a short time the apostolic sees of Jerusalem and Antioch and the see of Alexandria maintained their ancient dignity, but gradually the bishop of Constantinople absorbed the power and influence of the elder metropolitans; and at the second General Council held in 381, the bishop of the imperial city was recognised as second in rank to the bishop of Rome. The overthrow of imperial power in the West by the invasion of the northern tribes, proved an advantage to the occupants of the Roman see. It rendered them comparatively independent of the Emperor, and left them almost the sole representatives in the West of ancient Roman greatness. The astute men who successively directed the ecclesiastical destinies of the West were not slow to take advantage of this altered state of things, and endeavoured by artifice and stratagem, as well as by bolder measures, to acquire universal rule. Living at a considerable distance from the imperial court, surrounded with the magnificent remains of the old empire, and having the prestige of an ancient and powerful name, there appeared, even at this early date, to some of the Roman pontiffs—dimly, perhaps,—but still as a possible realisation, the possession of a supremacy not only over affairs ecclesiastical, but over affairs civil, a supremacy which not only bishops and priests, but emperors and kings should acknowledge. While the Eastern Church became more dependent upon the imperial power, the Western Church became gradually more independent. The Greeks could only realise their dream of a greatness surpassing that of Rome by favouring the designs of the Emperor, who sought in every possible way to increase the glory and prestige of Constantinople. The Roman bishop, on the other hand, could only maintain his position and prevent himself becoming a provincial ecclesiastic by asserting his independence and endeavouring to thwart the imperial purposes. Here the exigencies of this early strife for supremacy consequent upon the founding of the second empire determined the two parties into which the Church had become divided to separate lines of policy, and fixed the attitude each should assume towards the civil power during subsequent ages. The Greek Church has always been subservient to the State, and has paid deference to human laws and rules. The Roman Church has asserted not merely its independence of the civil power, but the supremacy of its head over all civil rulers whatever. In this dispute for supremacy originated by the removal of the Imperial Court eastward, and the consequent development of the characteristic and antagonistic differences between East and West, began that process of separation which was not finally completed until the middle of the eleventh century.

The strife for ecclesiastical supremacy between the representatives of East and West continued increasing in bitterness until the Council of Chalcedon in 451, when it was decided that the bishop of Constantinople should rank equal with the bishop of Rome. Leo the Great, who at that time filled the Roman see, protested against the decision, and sought in every possible way to neutralise it. He saw the advantage which the patriarch of the eastern city enjoyed from his intimate connection with the imperial court, and to secure a corresponding advantage, while maintaining his independence, he appointed a resident representative in Constantinople to watch over his interests and promote his designs for the aggrandisement of Rome. And thus the strife continued, the breach between the two churches in the meanwhile gradually widening. The advantage was however on the whole with the western pontiff. The East was full of controversy, and the turbulent and factious were not slow in seeking the aid of the Roman primate; this aid was never denied, as its solicitation was an acknowledgment of the appellate jurisdiction and supremacy of Rome. By identifying herself with the disinterested parties in the East, the Western Church succeeded in maintaining on the whole an advantage over her rival. Towards the close of the sixth century John the Faster, patriarch of Constantinople, assumed the title of Universal Bishop. Gregory the Great, who was at that time pope, condemned this procedure as an usurpation of prerogative to which John had no right. But the title did not convey any authority, it was an empty and valueless honour, for the Emperors retained all power ecclesiastical as well as civil in their own hands. It was different when the same title was conferred by the Emperor Phocas, in the first decade of the seventh century, upon Pope Boniface III. Of little significance at Constantinople and in the East, it was a symbol of authority at Rome and throughout the West, and no succeeding Emperor could ever deprive the title of significance, or control the popes in the exercise of the power with which it invested them.

It was not until nearly the middle of the fifth century that a doctrinal element became mixed up with the strife between East and West, and the sixth century was nearly closed before the controversy became virulent. The doctrinal disputations which agitated the early Church were, as we have intimated, principally theologic; they had reference to the abstract and eternal essence of Deity, and to Deity as manifested in the person of Christ. The first General Council was convened at Nicea, for the purpose of settling one of these controversies. Arius, a presbyter of Alexandria, had taught what was deemed heretical doctrine concerning the relation between Father and Son in the Godhead. His dogma was founded upon the meaning of the terms begotten and unbegotten. The controversy did not relate to Deity previous to the incarnation

merely, or even previous to creation merely, but to Deity anterior to all time. Arius did not affirm that there was a time when the Son was not, but simply that "there was when He was not." This was considered equivalent to a denial of the divinity of Christ, and was opposed as such by Athanasius, the great antagonist of Arius, who was at that time archdeacon of Alexandria. In the creed adopted by this council Christ was declared to be "very God of very God; of one substance with the Father;" and though "begotten, yet not made." But while the Divinity of Father and Son was formally and explicitly declared at Nicea, no such formal and explicit declaration was made concerning the Divinity of the Holy Ghost. By the various sects into which the Arian party subsequently dissolved, the personality and Divinity of the Holy Ghost was with more or less caution disputed. Among those who took a prominent part in these disputes was Macedonius, who about the middle of the fourth century was bishop of Constantinople. He belonged to the semi-Arian party, and was disposed to adopt extreme measures for the furtherance of his purposes and views. His violence rendered him unpopular, and being deposed from his office he was driven into banishment. In his exile he proclaimed more fully the peculiar doctrine he had previously taught, and asserted that the Holy Ghost was but a Divine energy diffused throughout the universe, and not a person distinct from the Father and the Son. This opinion gained numerous adherents, and along with other offshoots of the Arian controversy occasioned so much disturbance in the Church that it was deemed prudent to convoke a second General Council. This Council met at Constantinople in the year 381, under the auspices of the Emperor Theodosius. The Macedonian and other heresies were solemnly condemned. The creed adopted by the First Council in 325, was brought up and enlarged to meet the requirements occasioned by these new controversies. In this enlarged creed the Divinity of the Holy Ghost was formally affirmed, and it was declared that he proceeded from the Father. Sixty-six years after, at a Council held at Toledo, in Spain, to the clause proceeding from the Father, were added the words, "and the Son;" making the definition to read, "proceeding from the Father and the Son." For some time the appended clause attracted no attention, and was not regarded of much moment in the West, where it was first introduced. At a third ecclesiastical assembly, held in the same city of Toledo in 589, the addition was restated and anathema pronounced upon those who refused to recognise it. When attention was thus directed to it, the Greeks, who had previously rejected, now violently opposed the addition. The West favourably, though not for some time generally, received it; and it was not till 767, at the Council of Gentilly, near Paris, that it received the general sanction of the West. The decision of this assembly was

reaffirmed sixty-two years after by a Council assembled at Aix-la-Chapelle, where Pope Leo III. admitted the truth of the doctrine, but hesitated to make it an article of faith. It was not long however before Rome adopted it, and in order to give it the sanction of authority falsified the Canons of the Constantinopolitan council by inserting the very clause in dispute. The Orientals rejected the decisions of these Western Councils, and clung to the decrees which had been adopted when the East and West met together for the defence of the faith. This rejection was based not so much upon a dislike of the new doctrine, or a conviction that it was diametrically opposed to the decrees of the early councils, as upon a determination not to yield to the dictation of the West. The falsification of the Canons afforded just cause of complaint, and to receive any doctrine from the West would be regarded as an admission of Roman pretensions. It does not appear that the Greek Church ever denied the essential equality of the Son with the Father, and the Spirit with both. The co-eternity and co-equality of the triune Deity was fully acknowledged and steadfastly maintained, but the East resolutely refused to receive the addition made to the ancient creeds by the West.

This procession of the Holy Ghost was the only doctrinal element of any moment discussed between East and West, and it was more a warfare of words than anything else. As an assertion of the abstract unity of Deity, the Greek formula was perhaps correct; for as they alleged, to maintain that the Spirit proceeded from the Son as well as the Father, was seemingly to aver that there were two originating principles in the Godhead. As an assertion of the identity of Father and Son in the work of redemption, the Western formula cannot be denied. For as the Roman theologians alleged, there were not two spirits, the Spirit of Christ and the Spirit of God—but one; and thus considered the Spirit proceeded from the Father and the Son. In reference to the abstract unity of Deity, and using the terms with metaphysical exactness, the Orientals were right. In a popular and concrete sense, and using the terms in reference to the manifestation of Deity in the work of redemption, the Westerns were not wrong. It was a strife of words arising from the different standpoints of the contending parties, and illustrates the fundamental difference between Eastern and Western mind; the Greek delighting in speculation, the Roman preferring the concrete and practical.

During the time the logomachy was in progress concerning the procession of the Spirit, there were other controversies agitating the Greek Church. They principally centred in the person of Christ, and sprang from what is known as the Nestorian heresy, by which the theologians of Antioch and Alexandria were first brought into direct conflict. From this source came the Eutychian

as well as the Monophysite and Monothelite controversies. For the settlement of these disputes both local and general councils were convened. Emperors and empresses, influenced by motives of policy, interposed, but these interferences not unfrequently made matters worse, and what with doctrinal discussion from within, and state interference from without, the Greek Church was along these centuries kept in a state of continual ferment. The pontiffs of Rome adroitly availed themselves of all this disquietude. Maintaining comparative quiet within their own jurisdiction, and removed from direct imperial interference, they identified themselves with parties and factions in the East, most likely to further their designs for securing universal supremacy. The Iconoclastic controversy belongs to this period, and in this as in others Rome interposed. The West maintained the use of images, the East was divided, and the dispute progressed with varying fortune as the emperors favoured either one party or the other. Ultimately the East abandoned the Western practice, and while retaining pictures, renounced the use of images.

During the ninth century there occurred two circumstances which exercised a potent influence upon the destinies of the Greek Church. The first was the elevation of Photius to the patriarchate of Constantinople, in 858. Photius was a layman of great ability and learning, who had filled several important offices of state. Influenced by motives of policy, Cæsar Bardas, who held the regency of the empire during the minority of his nephew, Michael III., resolved to depose Ignatius, who at that time filled the see of Constantinople. The patriarch, who was of royal descent, and a man of austere and upright life, refused to be the tool of Bardas, and further his ambitious designs. He even ventured, at the feast of the Epiphany, 857, to refuse Bardas admission to the Lord's Supper. This brought matters to a crisis, and the patriarch was banished. Photius was selected as his successor, and being rapidly passed through the various ecclesiastical grades, was appointed to the patriarchate in the following year. An attempt was made to prevail upon Ignatius to sign a writ of abdication, but in vain. He resolutely refused, and so, to give a semblance of propriety to the proceeding, a synod was convened in the imperial city, at which a formal sentence of deposition and condemnation was pronounced upon the absent patriarch. Not satisfied with this, the emperor and the new patriarch sought to gain the countenance and sanction of Rome, and an embassy was sent to Nicholas I., who was at that time pontiff. The case was stated in the most favourable light, and other matters were introduced and represented as of more importance than the succession to the patriarchate and concerning them more than the appointment of Photius: the decision and sanction of the Pope were invited, while great deference was expressed

for the authority of the Roman see. Nicholas, however, was not to be trapped. He sent two legates to investigate the affair, and expressed his indignation at a proceeding by which a patriarch had been deposed without his consent; intimating, at the same time, grave doubts respecting the legality of the election of Photius. The legates, however, were bribed, and at a synod held in Constantinople, at which the Pope's representatives were present, and before which Ignatius appeared, sentence of deposition was again pronounced, and Photius was declared patriarch. From the decisions of this assembly Ignatius appealed to Rome. An official report was also forwarded from the Photian party. Upon examining the matter, Nicholas ascertained that his legates had accepted bribes. He at once convened a synod in Rome; deposed the bishops who had represented him at Constantinople, declared that Photius had forfeited every spiritual dignity, and anathematised him in case he should continue to hold the see of Constantinople, and recognised Ignatius as the lawful patriarch. These decrees were forwarded to the Emperor, who, under the influence of fierce resentment, virulently abused the Pope. Photius, not to be behind his Western rival, convened an ecclesiastical assembly at Constantinople, in 867, at which a sentence of deposition was pronounced upon the Pope; and he and all who should espouse his cause were solemnly anathematised. But this was a harmless proceeding compared with the step Photius took next. In the circular letter addressed to the Eastern bishops, convening this Council, Photius accused the Romish Church with propagating heresy and innovation among the newly-converted Christians in Bulgaria, and in the assembly he proceeded to restate and substantiate his allegations. He charged the Western Church with teaching a corrupt doctrine concerning the Holy Ghost, with enforcing the celibacy of the priesthood, with insisting on Sabbatic fasts, and multiplying the hebdomadal fasts. These views and practices, opposed to Eastern doctrine and usage, he not only charged the West with maintaining, but he affirmed, that under the instruction and sanction of the Pope attempts had been made to introduce them into the East; thus changing the dispute from a quarrel between rival ecclesiastics into a controversy between East and West. This adroit manœuvre on the part of Photius plunged the two Churches into a strife hotter and fiercer than they had ever engaged in before. Indeed, this is generally considered as the real point of separation; all subsequent communion being merely temporary, and finally ceasing about the middle of the eleventh century. The occasion of the final cessation may be briefly noticed. After the fierceness of the strife occasioned by the Photian controversy had in some measure passed away, the two Churches exercised considerable tolerance towards each other; so much so that churches on the Greek model were

allowed in Italy, and Latin communities were permitted in Constantinople and other parts of the East. When, however, the Roman power had become consolidated, Leo IX., who was pontiff, about the middle of the eleventh century, began to adopt measures to establish his supremacy in the East. He sought to gain over the patriarchs of Alexandria and Antioch. When Michael Cerularius, who was at that time patriarch of Constantinople, became aware of this, he indignantly remonstrated, and being a bigoted and violent man, he did not content himself with remonstrance, but proceeded to close up the churches and monasteries at Constantinople, in which Latin rites were observed, and place those ecclesiastics under restraint who would not conform to Greek usage. But these measures did not satisfy him; he adopted the tactics of Photius, and endeavoured by the revival of old controversies and the introduction of points not previously mooted, to carry with him the entire East against the West. It had been the practice in both the Eastern and Western churches, up till about the eighth century, to use ordinary bread in the celebration of the Lord's Supper. But the systematising, ecclesiastical tendency, so prevalent in the West, sought to distinguish this ordinance outwardly from an ordinary transaction; and in the ninth century it was adopted as a general rule in the Western Church that unleavened bread should be used. This was deemed necessary, on the ground that the last supper at which Christ and his disciples assembled was a proper passover meal, and that he used unleavened bread. A mere accident was elevated into an essential element of the observance, and the spiritual significance of the ordinance was obscured by dispute about the material elements that ought to be used in its celebration. Cerularius detected in this practice, which had passed unchallenged for some time, a strong Judaistic leaning, and a marked departure from the usage of the early church, and from the usage common throughout the East. This new element, in conjunction with the old questions of dispute, awakened again the spirit of bitter controversy, and East and West plunged headlong into the strife. This fierce quarrel, however, did not meet with the approval of the Emperor Monomachus. The almost supreme influence of the pope over the Occidentals rendered it necessary, for the political interests of the emperor, that a reconciliation should take place; and he prevailed upon Cerularius to open up negotiations with Rome. The pontiff met these advances, and consented to send legates to Constantinople. These representatives of Western Christendom conducted themselves so haughtily, advanced such claims, and demanded such concessions, that Cerularius broke off all intercourse with them; would concede nothing, and refused to humble himself according to their wishes. The emperor sought to coerce him, but in vain. Cerularius was firm;

he persisted in declaring that in a matter of such importance, touching as it did the interests of the entire Greek Church, the concurrence of the other patriarchs was necessary, and that he would not on any account yield to force. The papal legates, unable to obtain an interview with the patriarch, proceeded to the church of St. Sophia, where they publicly condemned and anathematised Cerularius, and deposited the sentence and condemnation in writing on the great altar. By this step further negotiation was rendered impossible, and to escape the indignation of the populace the legates were compelled to leave the city. The emperor, in order to avoid being considered the enemy of the Greek Church, was forced to yield to the patriarch, and with his sanction, an ecclesiastical assembly was convened, by which the papal legates and all their adherents were excommunicated, and the sentence of condemnation which they had placed upon the altar of St. Sophia was ordered to be burned. These proceedings rendered all further intercourse impossible, and the separation between the East and West became complete.

From the middle of the eleventh century the Greek and Roman Churches have continued separate, and have generally maintained attitudes of hostility. The enmity between them was considerably increased by the cruelty and tyranny of the Latins when they captured Constantinople in 1204. The Greeks recovered the city fifty-seven years after, but they never forgot the oppression they had endured. In 1438, when the Greek empire was threatened by the Turks, an attempt was made to effect a reconciliation between East and West. The Emperor John visited Italy, a council was convened at Florence, and some of the leaders of the Greek Church, and among them the patriarch of Constantinople, were disposed to concede everything, if only the Turk could be driven back. But though the Greeks who attended the Council of Florence were disposed to yield the points in dispute, and allow all the claims of Rome, the Greek Church as a whole repudiated such concessions, and would allow neither the addition made to the creed of the second General Council, concerning the procession of the Spirit, nor the ecclesiastical supremacy of Rome. To concede these points would not lead to union, but to total absorption. Nothing else would satisfy the West, and the Eastern Church turned indignantly away, resolved to accept its destiny at the hands of the Turk rather than bow at the feet of Rome. Fifteen years after, the Greek empire fell, the Turks became masters of Constantinople, and the Greek Church came under Mohammedan rule. The patriarch of its central and sacred city has from then till now received his appointment from a ruler of foreign race and alien faith.

The second circumstance occurring in the ninth century, which *has* powerfully influenced the destinies of the Greek Church, was

the intercourse which at that time commenced between Constantinople and the barbarous tribes inhabiting northern Europe. Rather past the middle of the century, and at the time the Photian dispute was at its height, Ruric, a prince of Norman descent, succeeded in uniting several of these wild and wandering tribes under his rule, and in laying the foundation of the Russian empire. Enticed southward by war and trade, these Northmen came into contact with Grecian Christianity. Some of them were baptised, and through them the Christian faith penetrated northward. About the middle of the tenth century the Russian princess Olga embraced the Christian faith, and employed her position and influence in promoting its spread. But it was not till the close of the century, when her grandson Vladimir, a ferocious prince, distinguished not only by his zeal for idolatry, but for his savage crimes, held regal sway, that Christianity became fully identified with the national life of this northern power. The history of this event is buried in obscurity, but it seems that attempts had been made by the Western Church, and even by Mohammedans, to gain over this rude northern prince; but the impression made by the service in St. Sophia upon the minds of an embassy he had sent to Constantinople, together with the influence that Greek Christianity had already acquired in Russia, determined him in the direction of the Eastern faith; and shortly after, while besieging the town of Cherson in the Crimea, he vowed that if success crowned his arms he would unite with the Greek Church. The town surrendered, and Vladimir prepared for the fulfilment of his vow. He now communicated with the Emperor Basil, intimating his intention to become a Christian, and asking the hand of his sister Anna in marriage, threatening to treat Constantinople as he had done Cherson if his advances were repulsed. Anna was induced to sacrifice herself; Vladimir was baptised; at his command the nation followed his example, and the Russian section of the Greek Church was founded. At a time when the destinies of the Western Church were falling under the direction of profligate and unscrupulous men, the Eastern Church brought forth her mightiest offspring, through whom it seems probable she is destined to powerfully influence the future of the world. For some time the Russian section of the Greek Church was governed by a metropolitan bishop, whose residence was ultimately fixed at Moscow. He was dependent upon the patriarch of Constantinople. But this state of things was changed when, towards the close of the sixteenth century, the patriarch Jeremiah went to Moscow and elevated bishop Job to the rank of patriarch of all the Russias. From that time the Russian Church became ecclesiastically independent of Constantinople, though still Greek in doctrine and usage, and recognising the old imperial city as its proper and rightful centre. Peter the Great, in carrying out his

scheme of Russian aggrandisement, abolished the patriarchate, and constituted a synod, of which he made himself president, as the supreme ecclesiastical power in the Russian Church, thus bringing it more directly under the influence of the State, for unless either the emperor or his representative be present the synod is incompetent to pass any decision. The identification of Greek Christianity with the national life of Russia has led the Czars to consider themselves the lawful successors of the Cæsars; and the dominions held by the Turk along the shores of the Black and Mediterranean seas as their rightful possessions. And the same view is held by the Greek Church generally. This persuasion, in conjunction with the invasion of Russia by the Mohammedan Tartars of the north in the fourteenth century, has developed that strong anti-Mussulman feeling which has characterised the Russian nationality for centuries, and which will never be satisfied until the foot of the Turk no longer rests upon the dominion of the ancient Cæsars. The motives of Russia in her wars with the Turks may be questioned, but no one can deny that she has fought the supplanter of the ancient empire with a perseverance seldom paralleled. No sooner had the Mussulman established himself upon the banks of the Bosphorus than the contest with Russia began, and those are not just to the northern power who charge her with only trampling upon the weak. The Turkish empire was in the zenith of its might when Russia began to dispute its claims to the throne of Constantine. It was not the weak sultan of to-day, but the immediate successor of Solyman the Magnificent to whom she ventured to oppose herself. And if the Ottoman be feeble now, that fact is no reproach to Russia, it only shows that she has exhausted her once powerful opponent, in much the same way that Peter the Great overcame his Swedish antagonist, namely, by a zeal and dogged perseverance that no reverses could ever cool, or for a single moment turn aside from its object. And Russia has not lost sight of her aim yet—with growing power she can wait and watch—and in the roll of time she will come forth and assert her claims, clothed with a might which will render it dangerous for any other power to interpose. The anti-Popish feeling, which is almost as strong in Russia as hatred of the Turk, may perhaps be due to the circumstance that the Russian Church was founded when the strife between East and West was most violent, and perhaps in part to the Polish invasion in the first decade of the seventeenth century. The Papacy and Mohammedanism are the ancient hereditary foes of the Eastern Church—foes whom she has always fought, and with whom she will never come to terms.

The Greek Church rejected the results of the Reformation. Cyril Lucar, its leading patriarch, in the early part of the seventeenth century, adopted Protestant views, and sought to introduce them

into his church. He also opened up a communication with western theologians, continental and English, with a view to effect a union between the Greek and Protestant Churches, but his efforts only aroused fierce antagonism in his own community, and resulted in his death. We have still amongst us a precious relic of his intercourse with England in the Alexandrian manuscript of the Scriptures which he presented to Charles I. The Council of Jassy in 1642 condemned him and his doctrine, and this condemnation of Protestant Calvinistic views was more fully pronounced thirty years after at the Council of Bethlehem. There have been other attempts since to effect a union between the Protestantism of the West and Greek Christianity, but they have all failed; and whatever the future may reveal, and we hope for much from the future, at present there is not much likelihood of such a union being speedily accomplished.

In the theology of the Greek Church questions which have occupied a large space in western controversy are conspicuous by their absence, while other questions with which the West has scarcely concerned itself occupy a prominent place. We meet with little or nothing in the form of controversy concerning justification by faith, regeneration, freewill, divine sovereignty, the inspiration and authenticity of Scripture, and other kindred topics familiar to all who are acquainted with Western theology. On the other hand, the question of one or two wills in the person of Christ, and the procession of the Holy Ghost, and like topics with which Eastern theology abounds, are not met with as themes of controversy in the West at all. The Greek Church has, in the main, remained steadfast to the ancient creeds and the decisions of the first seven Councils, and never troubled herself about questions which have arisen during the last thirteen centuries, except in so far as they touched the ancient standards of faith.

The East receives the Holy Scriptures as the true word of God. There is no attempt made to define inspiration. It is simply declared that the Holy Spirit is the author and communicator of Scripture, and that prophets and apostles are the media through which the communication is made. The Apocrypha is placed in substantially the same position as that in which the English Church places it, though the entire East is not uniform upon this point, and a modern Council held at Jerusalem even ventured, through Romish influence, to affirm the canonical authority of the Apocrypha. But this decision did not represent Eastern opinion; neither has it been accepted by the Greek Church. The Scriptures are permitted to circulate freely among the Greek Christians, and never, except at the Council just referred to, was an attempt made to deny the people the privilege of reading the Scriptures in their own tongue.

The doctrine concerning God maintained in the East is that set forth in the creed of the first Council of Nicea, as enlarged by the Council of Constantinople. From this the Greeks have never departed. But while maintaining the trinity in unity, and the co-eternity and co-equality of the three Divine persons, they have invariably maintained that the Holy Ghost proceeded from the Father, and not from the Father and the Son, as affirmed in western formulas. In reference to the points in dispute between Calvinistic and Arminian theologians, concerning the decrees of God, in so far as the theology of the East has been pronounced, it manifests a leaning towards Arminianism.

The anthropology of the Eastern Church comprehends the doctrine common to all Christians. Man was made in the image of God, and this image is explained to consist in reason, freedom of will, and immortality, and partly also in the dominion which was given to man over this lower world at the beginning. By the transgression of the first pair sin was introduced into the world, and became common, the race having been corrupted at its fountain. This corruption did not diminish, but rather increased with the lapse of time, and the multiplication of men. The more recent statements of the doctrine of inherited corruption, furnished by Greek theologians, seem to lean more to the traducian than to the creationist theory, but in the earlier teaching of the East it was just the reverse.

"The Greek Church teaches that the Son of God, who was truly and perfectly God, begotten of the Father from all eternity, became truly and perfectly man," that he might accomplish the salvation of sinners. By this union of the divine and human he was qualified to be the mediator between God and man. The doctrine of two natures and two wills in the person of Christ, as decided by the ancient General Councils, is still maintained by the Eastern Church. The death of Christ is declared to be a true sacrifice for sin, by which satisfaction was made to divine justice, and by faith in this sacrifice and this divine mediator men are justified and saved. Good works are affirmed not to contribute anything towards a sinner's justification; they form no ground of merit, yet they are necessary as evidences of conversion, and are regarded as both the proofs and fruits of a genuine faith.

The church the Greeks maintain is one, holy, catholic, and apostolic, and of course they find these characteristics nowhere except in their own community. They make no clear distinction between the church visible and invisible. The sacraments of the Greek Church, like those of the Romish, are seven. The Greeks, however, give pre-eminence to baptism and the eucharist. The other five are comparatively secondary and subordinate. For the Romish penance the Greeks substitute confession, and the anointing

of the East differs materially from the extreme unction of the West. The latter is administered preparatory to death; the former is administered with a view to heal and recover the sick. Baptism is defined by Platon, archbishop of Moscow, one of the most recent of Greek theologians, "as the mystery in which, when the body is washed in water, the soul is washed in the blood of Christ." It is said to result in the remission of sin, regeneration, and the entering into covenant with God, whereby we obtain a title to everlasting life. The ordinance in accordance with ancient custom is performed by triple immersion, and no other form is held valid. The rite of confirmation is administered immediately after baptism, and not some years after, when the child comes to years of discretion, as in the West. The eucharist is thus defined by the same authority. "The holy eucharist is a mystery, in which the believer receives, under the form of bread, the very body of Christ, and under the form of wine, the very blood of Christ, for the remission of sins and everlasting life." There is a slight difference between the Eastern Church and Rome in the manner of observing this ordinance, as, for instance, the Greek Church administers it in both kinds, and pronounces the words of consecration at a later stage of the ritual, but substantially the two churches hold one doctrine concerning the eucharist.

The eschatology of the Eastern Church comprehends the doctrine of Western Protestantism with some little exception. The Greeks repudiate the doctrine of purgatory, but, at the same time, allow prayers for the dead. This is explained on the ground that the "penalty of sin is two-fold, consisting partly in eternal reprobation, and partly in temporal chastisements." Remission of the first is obtained by penitence and faith, through the merits of Christ, but the second is not removed by repentance. Now many die before they have undergone the temporal penalty of transgression, and to supply this lack the Church imposes what are called canonical penalties. And it is for those who die before they have undergone these canonical penalties that the Church has appointed prayers and commemorations. There is nothing here of purgatorial expiation. However erroneous the teaching may be deemed, it differs materially from the teaching of Rome. The Greek Church avows her faith in the resurrection of the dead, a general judgment, and in eternal awards.

In ecclesiastical government the Eastern Church is thoroughly hierarchical, but it lacks the unity under a common head which makes the papacy so formidable. The churches of Russia and Greece are national, and though orthodox in the Greek sense, are not dependent upon Constantinople. The other sections are subject to one of the four patriarchates of Antioch, Jerusalem, Alexandria, and Constantinople, and among these the latter holds pre-eminence;

but there is no such connection with a common centre as is exhibited by the papacy, neither has there been any pretension to a supremacy over civil powers. The Greeks maintain the three orders of the clergy, Bishops, Presbyters, and Deacons, with Metropolitans or Patriarchs at the head. The dignitaries of the church are required to be celibates, and are consequently always selected from the monastic orders. The ordinary clergy are not only allowed to marry, but are required to marry previous to ordination, but they are not permitted to enter upon the marriage state a second time. The Patriarchs and Bishops are supported by a tax imposed upon the families residing within their respective jurisdictions, but the parish priests are dependent altogether upon the voluntary offerings of the people. This principle renders the laity an important power in the Greek Church, imposes upon them considerable responsibilities, and promotes a unity of feeling that the more rigid ecclesiasticism of the West destroys.

The Greek places of worship are built in the form of a cross, but in the style of the cross the Easterns differ from Rome, as they make all its arms of equal length. The public services of the Greeks are principally liturgical, and generally very lengthy, but they are not conducted in an unknown tongue. In their devotional exercises the people turn their faces towards the East. Instrumental music is prohibited, and the service of song is purely vocal, and consists principally in chanting, which, though monotonous, is said to be often exceedingly beautiful, and sometimes touchingly plaintive. The vestments of the clergy are various in shape, gorgeously coloured, and ornamented with jewels of considerable value. Each vestment possesses a mystical significance, to which in all acts of public worship considerable importance is attached. Images are prohibited by the laws of the church, but pictures are allowed, though the members of the Greek communion are cautioned against their abuse or superstitious use. And the superstitious use of pictures is thus defined, "The respect which may be lawfully paid to pictures degenerates into the heinous sin of idolatry when reverence is directed to the picture itself; when one picture is considered holier than another; when an ornamented picture is more honoured than a plain one, or an old one more than a new one, or when persons decline to pray when there is no picture." But these cautions are not much regarded, and all these modes of abuse are common enough in the Greek Church.

The invocation of saints is as common in the Eastern Church as in the Church of Rome, and the veneration of the Virgin is as extreme in the East as in the West. Relics of saints are also highly valued and much sought after, and, as already intimated, prayers are offered for the dead.

There is one feature in the public services of the Greeks that

cannot but commend itself to the judgment of all enlightened Christians, namely, the frequent and abundant reading of the Scriptures. This laudable practice has undoubtedly prevented the Greek communities from sinking to that low level of ignorance and superstition characteristic of countries which have fallen under the absolute sway of the Pope. There is certainly plenty of ignorance and superstition in the East, and more than sufficient of ecclesiastical mummary, but the Eastern Church, on the whole, will in these respects admit of favourable comparison with the Romish. And for their higher and healthier and freer condition, the Eastern Christians are indebted principally, if not altogether, to the circulation of the Scriptures among them, and the frequent reading of the word in their public services. This practice has also contributed to prevent the Greek language from falling into desuetude, and has exercised considerable influence in preparing the way for that purification and elevation of the tongue which has been so rapidly progressing during the last half century; and from it we look for still more important results, as Greek Christendom, through the channel of Russian enterprise and activity, and by other modes, is brought into more intimate relations with Western Protestantism.

It is interesting and instructive to consider the relation of the Greek Church to the two principal sections of Western Christendom at present. In relation to Rome the Greek Church takes up a position of decided hostility. The separation between them must needs be interminable. The Romish Church claims supremacy; this the Greeks will never allow, and this the Papacy will never abandon. To abandon it would destroy the essential character of the Papacy, while any reconciliation taking place with the full admission of this claim would merely be the absorption of the Eastern Church by the Western. Another difficulty in the way of any nearer approach between the two churches is found in the position and influence of Russia. The Greek Church rose to eminence and independence of the West chiefly through its connection with the lower empire, and has always been subservient to the State. The northern Cæsars have attained a similar position in Greek Christendom to that formerly occupied by the Byzantine Emperors. Peter the Great, by the constitution of the Holy Synod, invested the State with supreme ecclesiastical power, and reduced the Church to a condition of greater subserviency than it had before experienced, so that now no reconciliation can take place between the Romish and Greek Churches except by the consent of the Czar, and this consent will never be given while Rome remains papal. The Emperor of Russia will allow of no rival, so that politically, as well as ecclesiastically, there is an insuperable bar to any union between Greek and Roman Christianity. There are other consi-

derations which render any such union unlikely, as for instance, the addition made to the creed of the second council, and the corruption of the canons by which it is sought to give sanction and authority to the addition; the enforced celibacy of the priesthood, which the Greeks repudiate; the doctrine of purgatory; and the use of unleavened bread in the eucharist. These and other differences of a like character, together with the dogma of supremacy, and the accumulated bitterness of centuries, render the respective position of these churches decidedly hostile, and make it exceedingly improbable, if not absolutely impossible, that any union should take place.

The Greek Church has pronounced against the Protestantism of the West, and in the language of one of her ablest writers has traced between herself and it "an unalterable line of separation." Whether the line may be unalterable or not is perhaps open to doubt. This much is certain, that unless considerable renovation and reformation take place in the Greek Church, the line will be unalterable enough. It is vain to hope that as they now are, the Protestantism of the West and the Christianity of the East will ever amalgamate. But there are two considerations which raise the hope that, however distant, such a union is not impossible. The first is—That the Greek Church never has and cannot consistently with her creed deny the authority and free circulation of the Scriptures; and we have faith in the power of truth, whatever disadvantages may beset its operation. The second consideration is—The position of Russia in Greek Christendom. This power, which during the last century has advanced so rapidly that it now occupies a foremost place among European nations, is gathering up into itself the elements of Western civilisation, and politically and commercially, in relation with Protestant powers, is experiencing the softening, refining, and elevating influence of the purer forms of Christian faith. The subserviency of Greek Christianity to Russian rule will enable any enlightened and Christian-minded Emperor to place it in friendly relations with Evangelical Protestantism, as there is nothing in these two sections of Christendom themselves forbidding union save the ignorance and superstition of the East. And as we anticipate the removal of these by the power of truth existent in Greek Christianity, and by the refining and elevating influences which Evangelical Protestantism has and may continue to shed upon it, we hopefully look forward to the time when the ancient Church of the East shall unite with the Protestantism of the West in glorifying the common Saviour, and promoting the spread of his kingdom to the ends of the earth.

The future of the Greek Church is bound up with the destinies of *Russia*, and there can be little doubt that in the lapse of years

the Northern Empire will be chief among the nations. Its vast extent, its amazing internal resources, the character of its numerous peoples, and the position it has gained in its comparative youth, bespeak for its manhood a marvellous future, and in this future the Greek Church will undoubtedly play a conspicuous part. The Papacy, associated with decaying powers, is rapidly falling; the Greek Church, connected with a young and vigorous nationality, may look forward to an important future, and this future Evangelical Protestantism may now considerably influence. Much depends upon present Protestant action, whether the Greek Church shall hereafter be a friend or a foe. While we rejoice in all attempts to revive a purer faith in the East, we cannot but lament that they are not multiplied a thousand fold, for it will be sad indeed if that Church, which seems destined for an important and influential position in the future, rise to that position full of error and burdened with ecclesiastical mummeries. We augur better things, and trust that the Eastern Star will shine with a beneficent radiance, and not with a malignant glare.

A. J.

ART. VII.—READING.

ALL who are supposed to read these lines have a calling in life; and every calling—if we omit some of the lowest—has a literature of its own, which it should be the business and the pride of every one whom Providence has placed in it to cultivate. In our own days of methodized knowledge, every profession and every craft has the results of all experience digested into books. In the professions, properly so called, every one knows that the price to be paid for eminence is assiduous daily and nightly devotion to the volumes in which all their mysteries are locked up. The divine, the lawyer, and the doctor of medicine are each of them set down at the threshold of life in the midst of a library all but unlimited; and what is the first obligation of reading to them? But the builder, and the carpenter, and the tanner, the tradesman in every line, the clerk in every office, all have a specific literature of their own, more or less extensive, and more or less repaying study. To what a large class of young men should M'Culloch's *Commercial Dictionary* be instead of a library!

A thorough acquaintance with the book learning of his own

craft is honourable in each, and secures every young man from contempt. It cannot fail to tell upon his success in life; for it will double his interest in his occupation, and the zeal which he throws into its affairs. On the other hand, no amount of general information will redeem the folly of him who is shallow and soon exhausted upon subjects in which he should be a master. Let, therefore, the books which bear upon his own calling be the foundation shelf in his little library; let him determine, whatever else he may be ignorant of, to be wise in the things which concern his business in life, and to derive all the benefit which thought, and study, and reading will afford him in his attention to his daily calling. And if he does so, he will not only secure an honourable place in his own avocation, but take the surest method of acquiring general knowledge. For such is the communion of all branches of information, that it is impossible to study one subject well without becoming more or less acquainted with a thousand accessory matters. Almost every good book on every topic is a kind of centre to all literature.

Thus having done justice, as we think, to the claims of a young man's main vocation, we pass naturally to the second guiding principle of all our reading,—the acquisition of general information. It is not only desirable, but it is the duty of every young man, under the condition we have already laid down, to aim at some acquaintance with every branch of knowledge. And it is a duty which is placed in our day within the reach of fulfilment to every one who is in earnest, and redeems his time. But the mark must not be set too high. We must learn to content ourselves with the general principles of science, with the leading dates of history, with the broad outline of geography, and, in short, with the *fundamental facts* of all knowledge. These are provided by the industry of skilful writers in such variety and abundance, and at so cheap a cost, that almost every young man may have on his own shelves the elementary principles of all the literature of the world. If he take pains to establish in his mind the rudiments of any science, there will be the nucleus of an ever-growing information. Geology is the science of a life; but there are at least a dozen handbooks which digest most scientifically, in a few pages, all the results of the last thirty years' astonishing revelations in that science. A clear and definite notion of the great critical eras in the history of the world is obtained at no great expense of labour, but its advantage as the foundation of a growing historical knowledge is incalculable. The same applies with still more force to the history of our own land. In short, we may apply this principle generally. The youth who would enrich his mind, fill his memory with knowledge, and go on through life adding to his stores of information, must spend his first years in laying diligently his foundations.

Let him be thankful for the *handbooks* of the day, its *dictionaries* of science and general knowledge, which none despise but the ignorant; let him make it a rule to read nothing on any subject, the principles of which he has not fixed in his memory; let him keep his note book near at hand, and use it not too much, but to the purpose; and, finally, let him determine to find out the meaning of every *word* which convicts him of his ignorance, and to satisfy himself at once on every point which is doubtful. If he work on his way patiently, and humbly, and perseveringly, guided by these rules, there is no limit to the amount of information with which in the course of years he will store his mind.

But there is another purpose, and higher even than this, to which reading should be subservient,—the disciplining of our mental faculties. It is impossible to read at all without performing, consciously or unconsciously, a series of mental processes. So far, however, as we have already gone, these processes have been regarded as ministering to the memory alone, the aim being to store up knowledge for use. Multitudes never go beyond this. They use their minds through life without studying, or seeking to improve, the wonderful instrument which they use. But the mind is susceptible of an education, and of a discipline, which has no limit in this life. Now there are two ways in which reading may subserve the strengthening of the mental powers: first when it is chosen for that express purpose, making that its only aim; and secondly, by its insensible unconscious influence, when it is conducted aright. Those who have time and opportunity do well to put themselves in early life under the discipline of those abstract studies, the chief object of which is to train the mind to patient thought, concentrated attention, and government of its own processes. Such are mathematics and formal logic; and the hours spent upon the demonstrations of Euclid, or the mastering of the laws of syllogistic reasoning, are never thrown away, though their benefit remains simply within the mind. If direct and practical benefit be considered essential, the same advantage to the discipline of the mental powers may be gained by studying metaphysics and mental science, making some such book as Taylor's *Elements of Thought* the foundation, or by determining to master, for instance, Butler's *Analogy* and *Sermons*. We would lay, however, more stress at present upon the slow but sure effect upon the invigoration of the mind, of the fixed habit of reading carefully whatever is read. We must read, first, with diligent *scrutiny* of the meaning of words, their shades of meaning, and their construction in the sentence. "Hence, it would be well for us to have always upon the table an English dictionary, and a biographical, a geographical, and a scientific one, that we may understand the allusions and feel the full power of the author. A good book read with

constant references, whenever necessary, to maps, history, and authority, is worth a cart-load, read superficially; it exercises our highest faculties, extends the circle of our information, and revives, deepens, and applies knowledge previously acquired." Next, we should read with *reflection*; that is, the reader should constrain himself to follow the thread of the author's argument, exercising an independent judgment upon "the validity of his inferences, the weight of his matter, the additional illustrations and arguments by which his reasoning might be corroborated, the relation which the facts bear to our previous knowledge. Men too often, either from a want of information or a want of independence, from an overweening confidence in the author or an incorrigible indolence in themselves, from an unpardonable haste or an unfortunate weakness, receive all that they read. Such minds are never in one stay. If you would know their present state of mind and opinion, ask what book they have last read." These last sentences are worth pondering; but they must be guarded against perversion. It is a miserable thing for a young man to be under the hard necessity of weighing every truth for himself. Surely God never intended that. Surely the unripe youth must pass through a term of frank submission and docile surrender to the guidance of others, in which he has nothing to do but to set his own seal and give his assent to what he learns, before he should trust to his own independent judgment. But to a thoughtful, humble, and devout youth the transition is gradual and sure from the one to the other. If he is wise enough to seek direction as to what he reads, and never in earlier life permits himself to listen to any but trustworthy and authoritative teachers, he will in due time know how to choose the good and refuse the evil; he will be in no danger of being swayed without volition of his own by every wind of doctrine. Lastly, comes the *appropriation* of reading. The determination to make that which is read *our own* results surely in the general invigoration of the intellectual powers. "The habit of attentive, reflective, appropriative reading may not be easily acquired, nor is any other good habit; but we may say of it, what Aristotle says of learning, 'The roots are bitter, but the fruits are sweet.' Youth is the time to acquire it, and the best mode is to use the pen; not to transcribe important chapters or beautiful passages to be used as aids in argumentation or gems in composition,—a practice which enervates memory and degrades style; nor to construct common places,—an exercise much more useful; but to form discourse of your own." Not a word should be said against the practice of accumulating choice passages of great authors; the very act of writing them down must impress their influence deeply upon the mind. But the most important use of the pen of the young student is to analyse the work

which he is reading, and re-produce its train of thought in his own words, and with as much precision as he can. This habit, persevered in for a few years, would do more than any one other rule to form and strengthen and discipline the mind. It would abridge his reading very considerably, but a thousandfold increase his benefit.

London Quarterly Review.

BRIEF NOTICES OF BOOKS.

Connection of Sacred History: a narration of events relative to the restoration and ruin of the Jewish nation, from the Babylonish captivity to the total destruction of Jerusalem by the Romans. By the Rev. JAMES GARNER. London: W. Lister.

THIS work supplies a succinct but luminous narrative of the principal events in the history of the Jewish nation, and of contiguous nations, from the period of the Babylonish Captivity to the final destruction of Jerusalem by the Romans, and thus forms a connecting link between the Old and New Testament Scriptures. Of the value of such a book to the student of ancient history, and especially to the Biblical student, it is unnecessary to speak. The same department of history has been elaborately treated by Dean Prideaux; but the Dean's work has never been popular. It is too cumbersome; its details are fatiguing; it lacks imagination; it lacks warmth. Hence, though replete with learning, and bearing unmistakable marks of research and intellectual acuteness, it is not much read nor relished. The book before us is not equal to the Dean's in scholarship, or in mastery of facts; but it is much better adapted to popular taste. Unnecessary and comparatively

minute details are avoided; the sequence of historic events is skilfully traced; the character and doings of the more conspicuous persons are kept in the foreground and sketched with vigour and animation; the ways of God to men are expounded and vindicated in a spirit at once religious and philosophic; and the entire work glows with the warmth of a devout imagination. Mr. Garner is laying the Church, of which he is an honoured minister, under deep obligations, by his writings on theology and Biblical literature, and we expect the present work will be liberally patronized.

The Life of the Rev. and Venerable William Clowes, one of the Patriarchs of the Primitive Methodist Connexion. By the Rev. WILLIAM GARNER. London: W. Lister.

RESERVING this volume for ampler discussion in our next number, when we hope to do justice both to its subject and its author; we, in the meantime, welcome its appearance, and predict for it a wide circulation, convinced as we are, from a cursory reading, that it is, in many respects, the most important and valuable contribution which has yet been made to the biography of the Connexion.

Companion to the Primitive Methodist Hymn Book, being a comprehensive collection of tunes, chants, and anthems, to suit the various metres in the Connexional Hymn Book, and well adapted for congregational and family worship. Compiled by PHILIP BROWN. London: W. Lister.

'Tis cause of regret that the service of song is not more generally cultivated in the Primitive Methodist Churches. Owing to the slovenly manner in which this part of public worship is frequently conducted amongst us, the spirit of devotion meets with sore discouragement, the sanctuary is deprived of much attraction, and even the ministry of the word is seriously crippled. The "*Companion to the Primitive Methodist Hymn Book*" is designed to improve the service of song in our sanctuaries, and it is well fitted for that purpose. Here are four hundred and sixty-eight tunes, answering to the various metres of the Connexional Hymn Book, together with a number of anthems and chants. In compiling this work the best sources of sacred melody have been laid under contribution, and great skill and judgment displayed in the selection and adaptation of tunes to hymns. While the great body of the tunes consists of such as are of established fame, a few of the old Primitive favourites are retained on account of their "long usage and associations." The book is also got up in such a form that it can be conveniently used by the members of our congregations, as well as by choirs and professional singers, while the price is so moderate as to place it within the reach of poor people. We hope Mr. Brown will meet with the encouragement which his well meant and well executed effort deserves.

A Bible Dictionary, being a comprehensive digest of the history and antiquities of the Hebrews and neighbouring nations, &c. By the

Rev. JAMES AUSTIN BASTOW. Third edition. Part eight. London: W. Lister.

THE part before us of this popular Dictionary contains articles on Redemption, Regeneration, Resurrection, Revelation, Scripture, and on many other Biblical themes, all marked by ability and scholarly research.

Ancient Tales; or, Gleanings from Classic History, for young persons.

By Rev. W. WHITBY, author of "American Slavery," &c. London: F. H. Hurd, 81, Fleet Street, E.C.

It was the remark of Dr. Arnold that we did not want more religious books, but secular books written in a religious spirit. We have often thought that this remark applies to literature for the young. The world is about full enough of the extravagant, if not impossible, examples of child-perfection, and mawkish twaddle usually prepared for the benefit of young folk. We congratulate Mr. Whitby in striking upon a new vein of teaching for children. We have not here the history of some child's doings and life, all pink and perfection; nor a presumptuous and ambitious attempt to "simplify" the grand, old, and truly simple histories of the Bible; nor the weak and silly verbiage usually retailed out to children, but a number of incidents from ancient story, related with true simplicity and true dignity. The author has mastered the art of interesting children without degrading them. His method is penetrated with an ennobling and Christian spirit, and our boys and girls reading this book will be inspired with Christian sentiments, will make a serviceable addition to their stock of knowledge, and will receive intellectual quickening. We do not know of a more acceptable and useful "prize" for our Sunday-schools, nor a better present to make to the young people of our households.

THE CHRISTIAN AMBASSADOR

ART. I.—WILLIAM CLOWES.

The Life of the Rev. and Venerable William Clowes, one of the Patriarchs of the Primitive Methodist Connexion. By the Rev. WILLIAM GARNER. A new edition. Dedicated to the Ministers, Itinerant and Local, of the Primitive Methodist Connexion. London: Published by William Lister, 6, Sutton Street, Commercial Road East, 1868.

WE propose in the present article to review with brevity, the life, work, and character of the venerable man whose memory is embalmed in this volume. But a few words must first be said concerning the execution of the work itself. To produce a good work of this kind is confessedly a difficult thing, and the difficulty is greatly increased when the history of a man of sublime spiritual gifts, extraordinary service to his age, and unique relation to his Church, has to be dealt with. To realize vividly the man as he was; to adequately understand and sympathize with the workings of his soul; to explore his world of speculation, thought, or emotion, and render or body forth all this in living forms of figure and expression, is a work often attempted, but seldom accomplished. We do not affirm that the work before us comes fully up to this ideal. It has been but rarely reached, and requires a combination of qualities not often meeting in one person. But the essential conditions of a good biography are complied with in this work. The writer has a thorough knowledge of his subject. He has taken pains to assure himself upon controverted topics, and writes upon them with due caution and reserve. Not many men had better opportunities of knowing Mr. Clowes than his biographer; for forty years he was intimately associated with him and his brethren in their labours, and has been called to occupy some of the highest positions of trust in the Connexion, wherein his well-disciplined powers have been efficiently employed. He had the two principal

qualifications for the work, full sympathy with his subject, and high literary ability; and we congratulate the members of our community in having in this standard and authoritative Life of Clowes a work, creditable alike to the biographer's skill and to the authorities who appointed him. This, as our readers well know, is not Mr. Garner's first appearance in the world of letters; he has employed his vigorous and ready pen for many years with great effect. We have a lively memory of the effectual quietus he administered to the fussy, bigoted clergyman, who in his parish proclaimed a crusade against dissenters generally, and the Primitive Methodists in particular. One of our respectable contemporaries described Mr. Garner's reply as an avalanche; certainly it crushed the hapless priest. Reasoning more conclusive and pungent, spiced with exquisite irony and sarcasm, we have never met with; and we should have it put into the hands of sundry other pseudo successors of the Apostles.

Mr. Garner's other principal work is upon *Practical and Devotional Theology*. It is a repertory of vital truth in relation to godly living and godly exercises; it abounds in cogent reasonings, in fine manly criticisms, and should be carefully read. We see, then, that Mr. Garner brought to this biography a practiced hand, a well disciplined and vigorous intellect, and a loving and sympathising heart. The same excellent qualities characterize this volume, as mark Mr. Garner's previous literary works; the same perspicuity and fulness, the same solidity and closeness of argument, the same practical shrewdness, with his usual touches of sarcasm and irony. We also commend the ability with which his materials are handled and arranged. It has been felt by all students of our Connexional history that, in the sources of information there is a great lack of dates, and much discrepance, and on many important points considerable confusion and some contradiction; but through these difficulties Mr. Garner has, with great clear-sightedness, threaded his way, and constructed a homogeneous and consistent history. It is a luxury to read his clear and forcible English; in its way it is a model of how our language should be employed, and would, in that sense, delight the heart of Dean Alford and the self-constituted critics and conservators of the Queen's English: it is so unlike the tall writing, which does not attempt to say so much the thing that should be said, as to aim at the creation of gaudy sentiments and grandiose phrases; like certain juvenile writing in the *Daily Telegraph*, or the "Bunkum" of the *New York Herald*. We have thought that Mr. Garner, in his contempt for this fine writing, goes sometimes into the opposite extreme. The careful reader will often meet with images or figures condensed into one forcible expression, which strike home at once: as when he speaks of the better feeling prevalent among the Wes-

leyans towards Primitive Methodists he says, that the hand of time has "planed down asperities, so that we can comfortably approach each other;" and, relating a discussion Clowes had with a person who doubted whether people could rejoice in trying circumstances, our author says that he "buttressed" his argument by praising God aloud. One other instance taken from many. The writer is canvassing at length the restrictions of old Mr. Smith in regard to what he considered the excesses of Clowes, and those who exercised in his house at Tunstall, and says that it was neither likely nor desirable that these good men should be "strapped" down by these whimsical arrangements. As an instance of the force and fearlessness with which he writes, we refer to his description of a Cornish Revival, in which there was dancing, tumbling, and wild ravings; after speaking in condemnatory terms of such scenes, says, "By speaking thus we may offend against the generation of Dervish revivalists; but we would rather incur their censures than take part in their tumultuous and irreverent devotions."

His style often rises into real eloquence, and is frequently lit up with the choicest imagery. We have an instance of this on page 79, where he describes the wondrous changes wrought in Clowes by his conversion; how henceforth he became a great luminary in the moral hemisphere. He says: "To his disciples Jesus Christ says, 'Ye are the light of the world,' but the lights of heaven do not all shine with equal brightness; 'one star differeth from another star in glory;' the same arrangement obtains in the moral heaven. Every true Christian derives a measure of light from the Supreme luminary, the Sun of righteousness: and then reflects that borrowed lustre upon this benighted world; but within the limits of the solar system there are planets which revolve at a distance so immense from the central luminary, that it requires the aid of powerful instruments, under favourable circumstances, to enable us to discover their feeble lustre; whereas, planets of much less magnitude, but which move in orbits nearer to the sun, shed a far more copious flood of light upon the earth. Something analogous to this exists in the Church of Christ; he is the grand central luminary, from whom every Christian borrows his moral lustre; but some *good* men are so *diminutively* good, and move in circuits so far from the Supreme Light of the world, that we require the aid of the best glasses to enable us to discern their faint and sickly rays; whilst other holy men, describing orbits near the Great Source of Light, draw largely on his effulgence, and in their borrowed glory shine with superior brightness. Mr. Clowes was a planet of this class; he was a star of large magnitude, and shone with more than common splendour."

We wish that fidelity to our position as critic and expositor allowed us to pass over the blemishes that appear in the work, and disfigure it.

Where there are so many excellences and so much to demand commendation, we may point out *the* fault of the book, viz., the many digressive pronouncements of the writer's opinions on divers topics, most of which are irrelevant and unnecessary, as if these side exhortations and essays were tacked on the work. We fortify ourselves with a couple of examples. On pages 104-5 we have an essay on the province and power of prayer; criticisms are offered on the practice of Clowes and his companions taking isolated and detached portions of scripture and using them in a strained literal way, and concluding from these separated words that if the conditions of asking and believing were complied with on their part, they might get their hearts' desires *ad libitum*. Mr. Garner contends that this course is unwarranted, and is not in harmony with the proportion of faith, and must lead to results disastrous to the spiritual life of the Church and the individual. Our other case is on page 157, where the biographer dissertates upon family government. Now in nearly all such cases our agreement with the views of the keen and spirited writer is entire; but we seriously object to biography being turned into a repertory of criticism. These however are only spots on a broad surface of light, and slight when we remember the abounding merits of the performance.

The introductory chapter is a valuable resumé of British Church history. We have never seen twenty pages of letter-press so bristle with well-set facts. For the purpose of the work this chapter is truly pertinent, tracing the rise, developments, and results of the great revivals of religion down to the times of William Clowes, and shows that notwithstanding the tyrannic restrictions and prescriptions of dominant priesthoods, the tide of advancing truth has swept all opposition before it, and carried priceless blessings to communities and nations. So far from this chapter being written to exhibit the author's research, or for mere book-making purposes, it is essential and preparatory to our study of the Life of William Clowes.

Chapters II. and III. bring us along the course of Clowes' history to the period of his conversion. His father in early life had been a truly religious man, but through reading a pernicious book fell from his steadfastness, and sunk very low in dissipation and ungodliness. During his last illness he found space for repentance, and died in hope. His mother was a member of the well-known Wedgwood family. The head and principal of this family wrought a revolution in the art of earthenware and china manufactory in this country, and is looked upon as one of the great inventors of the world. The abandoned habits and degraded character of Clowes' father acted banefully upon the young life of William notwithstanding the check in his mother's amiability and moral conduct. Mediatly it was the cause of his youthful wicked-

ness and folly. In his early life he was near unto death through an attack of malignant small-pox, the marks of which he carried to his grave. For the behoof of millions God spared the life of this child. It is vain to indulge in speculations as to what course events would have taken had death mastered his infantine frame. It is not too much to say that had Primitive Methodism existed at all, it would have been vastly different from what it is. But while we reprehend such speculations, let us bless a Providence that spared a life so precious. It is to be deeply regretted that in his youth he got no course of school discipline; his vigorous powers were undeveloped. This is ground never recovered; whatever may be done in intense application in adult life, the loss of the precious years from fourteen to twenty is never made up. When he should have been laying the foundation of a good education, he, as is common with the sons of sots and flagitious sinners, was driven to hard work. At ten years of age he was regularly apprenticed to his uncle Wedgwood, as a potter. His aptitude and energy soon won him encomiums and advancement in his branch of the employ. But he soon became a sinner and a fool among his companions. The evil influence of his father and his other surroundings soon led him as far astray in vice as any of his companions, often even resorting to fraud and falsehood to cover his misdeeds. About the period when he left one branch of his trade for another, he became painfully aware of his sad educational deficiency, and made an attempt to supply it. But he soon relapsed into his habits of extreme dissipation. When he was a youth he gave his whole mind to what Mr. Garner rather grotesquely phrases "the light fantastic step and mazy dance." For the sake of this "heathenish amusement" he sacrificed everything high and noble, and plunged into the concomitants of dancing, "intemperance, quarrelling, wantonness, and midnight revelling." Soon our agile youth became the expertest dancer of his neighbourhood, vaunting his challenges against all comers. His master, a Mr. Mead, encouraged him in dancing, taking him sometimes as his partner, and once being so delighted with his deft and lithe performances, that in an ecstasy, hearing some copper coin strike in his (Clowes') pockets, he cried out, "Throw it away, throw it away, and I'll give thee gold for it!" He also became a champion runner; and vastly worse, he became a professional pugilist. In this paganish amusement, to use one of our author's designations, he often suffered severely, and once, but for the timely attention of the surgeon would have died. We are appalled when we see how low he sank, and what degrading practices he lent himself to. This was his condition when he completed his apprenticeship, and entered the marriage state with Miss Rogers, of Tunstall. So reckless and wicked was he that if the church doors had not been fastened he would have

run away and left the marriage ceremony unperformed. He became worse after marriage, plunging deeper into every conceivable wickedness and abomination. Before the expiration of the honeymoon he ran away to Warrington. He returned home after awhile, plunging more and more awfully into the worst of sins. In the Leek wake we find him with wretches like himself setting up a mock prayer-meeting in a public taproom. This daring impiety shocked even the roughs about them, and they were driven out. Maddened and brutalised by drink, they continued their blaspheming in the market. Profane expressions, vulgar parodies of divine things, with derisive shouts of amen, made the scene truly terrible. For several days they continued their orgies, selling or pawning everything they could for drink, and committing sins too black for our pen to write. Among his many removals was one to Hull, where, Mr. Garner says, "dancing, singing, drinking, and fighting occupied the greater part of his time." An instance of his recklessness is given. Several of his pot-companions, under his leadership, crossed the Humber to Barton, and gave it out that they were the "press-gang." At that day able-bodied men in our sea-ports were in great danger of being seized by these gangs, and impressed into the Royal Navy. Clowes, on this sham expedition, was dressed as a naval officer, accompanied with fiddlers, dancers, and singers. They promenaded the streets and visited the public-houses, causing the greatest consternation among the inhabitants. Not many days after, to his horror, he was in the hands of a real press-gang. They found him in one of his numerous pugilistic encounters, and took him an easy victim. Through the friendly intercession of his employer, and the host of the inn where the officer was staying, he was released. Upon regaining his freedom he returned to Tunstall, being obliged, for lack of money, to walk the whole eighty miles. The course of life thus pursued by Clowes, and vividly described by Mr. Garner, is a picture that fills us with horror. Sin more unblushing, degradation deeper, and recklessness more wild, we have seldom, if ever, been made acquainted with.

In his next chapter our historian treats of the movements and circumstances preparatory to Clowes' conversion. Low and wretched as he was he was not without a check, for Clowes affirms that in his deepest degradation and misery he felt the powerful motions of the Holy Spirit. This inward potent hand often hindered him; and he relates that several times in the height of his dancing, drinking or fighting, he felt pierced with an arrow of remorse and compunction, and obliged to fly home. On one of these occasions, his father, concluding that some disease had seized *him*, administered certain medicines; but these were of no service *to the agony* of his soul. He tried several schemes of self-amend-

ment, determined to tame his passion for strong drink, and to restrain his other evil propensities. He registered a solemn vow to lead a better life. But all this was of no avail; he fell again into his evil habits. Again and again he tried these schemes of amendment and self-reformation, but he was soon overmastered by his old foes. Then his remorse was greater than ever. His conscience lashed him with scorpions; his distress was almost insupportable. Through the day he was exquisitely wretched, and at night his sleep departed. His fears peopled the regions about him with demons which pursued him and clutched at him. We know of no experience like his save that of Luther's, and like Luther all his expedients to quiet the storm in his soul failed. In a Wesleyan lovefeast, into which he gained admission by an unholy maneuver that Mr. Garner condemns, he got some gleams of heavenly light. The circumstances of his conversion we will relate in Mr. Garner's well-chosen words: "On the morning after this memorable lovefeast, Mr. Clowes attended a prayer-meeting, which commenced at seven o'clock. The service was one of considerable excitement. By these accidental circumstances he was little affected any way. He had enough to do with himself without curiously observing how the devotions were carried on. While thus devoutly employed, the power of God rested upon him, and he cried for health to him that is mighty to save from death. Towards the close of the meeting he felt the fetters of his soul to be relaxing, and he thought within himself, 'What is this? This is what Methodists mean by being converted; yes, this is it; God is converting my soul.' In an agony of soul he adds, 'I believed God *would* save me; then I believed he *was* saving me; then I believed he *had* saved; and it was so. I did not praise God aloud at the moment of my deliverance; but I was fully persuaded that God had wrought the glorious work; that I was justified by faith, and had peace with God through Jesus Christ.' When the service was concluded, a person asked him how he was getting on? He instantly replied, 'God has pardoned all my sins.' All the people present then dropped on their knees and gave thanks to God for his deliverance. This memorable event formed a new era in his existence. It occurred on the morning of January 20th, 1805, in the twenty-fifth year of his age."

Never was a conversion more "sudden, clear, and unquestionable. The change was not superficial, but radical, not partial, but thorough." The tree having been made good, all its fruits thenceforth were good. The fountain was purified and the streams were pure; he never doubted the reality of his conversion. He often doubted, but this fact was so indubitable that he dared not doubt. It stood the severest tests, and was demonstrated by the clearest proofs. He set himself first of all to pay his debts; then he withdrew

from the volunteer corps, officered by his master. Upon receiving his resignation his master was filled with rage, and poured his anger and blasphemies upon him, and tried to coerce him. This was courteously but firmly resisted. He had sought divine strength and guidance, so that he was prepared to withstand and conquer the abuse, menaces, and blasphemy of his employer. The storm hurtled and grew and beat upon him, but in the struggle he gathered strength and experience of the most valuable kind; and he was early taught where his strength lay, and how to concentrate and utilise his resources.

He mingled freely with the simple-hearted and earnest Methodists of Burslem, Tunstall, and Harrishead. One of his first acquaintances was Daniel Shubotham, a man of very ordinary intellectual gifts, but richly dowered with the rarer and better gifts of the Holy Spirit. Soon Clowes had the satisfaction of seeing his wife brought into the same faith and blessed life as himself; and they became true helpmeets for each other. They drew up and established a code of rules for the better management of their household. These rules, so *naively* composed, Mr. Garner, with his customary shrewdness and acuteness, discusses *seriatim* and at length. We must not follow him, but economise our space. Mention is made of these rules here to show Clowes' unbending regard for the sanctity of the Sabbath, his fearlessness in doing what he believed to be his duty, and his peculiar manner of administering reproof. A woman hearing that Clowes was going into a larger house in order to accommodate the increasing number of people meeting with him for worship, came on the Sunday morning to see the house they were vacating. The woman thought this trifling business might be done on the Sabbath. "Clowes was indignant," says the historian; "he looked upon her as a messenger of Satan. Immediately he drew his sword and repelled this aggression of the powers of darkness. He politely invited the woman to come in, which she had no sooner done, than he prepared for a reprisal. Let us hear the sequel in his own peculiar phraseology. 'My friend Daniel Shubotham was with me at the time. I then said to the woman 'Let us kneel and pray.' At this the woman appeared much astonished. We, however, kneeled; and I told the Lord that the woman had broken the Sabbath, and the devil had sent her to tempt me to do the same; and while I prayed that God would take hold of her, and arrest, enlighten, and save her soul, my friend Daniel heartily responded, and we had a glorious shout. At the close of the praying we arose, and she seemed as if thunderstruck. I earnestly exhorted the woman to look to Jesus and believe in him for salvation, and requested her to come on Monday morning, and I would tell her about the house.'"

This fearlessness was characteristic of him all through life. He

never vaunted his religious profession, or in an unseemly and offensive manner obtruded his religious opinions upon others, but when an opportunity offered, he never cowered or shrank from duty though it involved difficulty, danger, or persecution. He was

"Bold to take up, firm to sustain,
The consecrated cross."

In the rejoicing of his heart it was a constant habit of his to give audible and often vociferous utterance to his joyous emotions, a practice allowable in his case, but not to be commended in general. When he was in company it often told with great effect; persons have been arrested in social converse by the mighty power attendant upon his ejaculations. And once his jubilant shouts saved a poor wretch from self-destruction. She was just about to plunge into the river, when his voice arrested her. These were halcyon days—days of triumph, spiritual enjoyment and power. He lived on heavenly altitudes, and drank of the river of God, which is full of water. Every spare hour was spent in the immediate service of God. He every night attended some religious service, and generally laboured till he was spent, and on the Sabbath he was engaged from six o'clock in the morning till nine or ten o'clock at night. A revival was prevailing then in the neighbourhood, and Clowes laboured without stint or faltering. These labours are described by Mr. Garner as "herculean." It was in this revival Daniel Shubotham, who found the crowds so great at their meetings, and the spirit of devotion so intense, that the time of service was too short, said in words which have become historic: "Some Sunday you shall have a whole day's praying on Mow, and then you will be satisfied." The fervour and spiritual power of Clowes was so well known that many came to him in penitence for counsel, others came for Christian converse. Among these latter, was a singular-looking, bashful, yet intelligent and devoted man, Hugh Bourne. The intercourse between these two was invariably upon the congenial topics of inward and spiritual realities. So rapt was their communion upon these sublime subjects that the hours fled imperceptibly, and it was generally one o'clock in the morning before Hugh Bourne left for his home, some three or four miles off. Clowes records his surprise that he could never prevail upon his friend to take any refreshment. The simple-minded but over-scrupulous plea was that, it might place him under some obligations and interfere with the purity of his design, and the freedom of his actions. It was in the Harrishead revival that he became acquainted with his true and dear friend, James Nixon, who through a long life rendered eminent service to the Connexion.

This was also a time of intellectual quickening with William

Clowes. Nothing stirs the soul to its depths like true religion, nothing supplies such powerful and sublime motives for intellectual culture, and certainly nothing opens so grand a field for the noblest exercises of the intellect. So Clowes found it; at the time of his conversion he was grossly ignorant, but he became restless to train and store his mind; he therefore applied himself to study the rudiments of theology and biblical science. He took advantage of a theological class conducted in his house for local preachers, and was allowed the use of the library. Several of the young men of this class became useful ministers, and it helped greatly to prepare Clowes for the great work of his life. He frequently exhorted, and was appointed to lead a class, and shortly had a second class put under his charge. In addition to this he became, along with James Nixon, a distributor of tracts and bibles. Their district was a wide one, but they entered faithfully and zealously into this work. They met with many sad and painful scenes of wickedness and misery, but they knew the power of the grace of God to reach and rescue the most deeply sunken. In this blest faith they laboured, and saw many saved and several congregations formed. It was during one of his tours that he met with James Crawfoot, a farm labourer, with whose true piety, unquestionable sincerity, and intense zeal, there mingled much that was fanciful and visionary; he had a dash of the fanatic in him. His was the honour of being the first travelling preacher in our body. His connection with the movement was brief; in fine, except in his early labours, he did but little in the setting up of the Connexion.

The Harrishead revival having nearly ceased, and the band of earnest workers being distressed thereat, Daniel Shubotham's proposal to have a day's open-air worship was revived. The desire for this day's open-air services was increased by the exciting accounts published in the Methodist magazine of American camp-meetings. Many years ago, the graphic descriptions of these meetings thrilled our souls, so that we do not wonder that these recitals fired the hearts of these Staffordshire revivalists. Could they not be carried out in a modified form in this country? This question became more general and louder as that eccentric, impulsive, yet earnest American minister, Lorenzo Dow, traversed the district, relating the great good they were doing in America. His influence over our vigorous potter and others, determined them to carry out Shubotham's suggestion; and on May 31st, 1807, as we Primitives well know, the first camp-meeting in England was held. This memorable day's services have often been described, but by none better than by Hugh Bourne, who was the guiding and ministering spirit of the day. The marked success of the enterprize, the crowds of earnest worshippers, the number of conversions, decided Bourne and his friends; and henceforth they

became committed to the work of carrying on camp-meetings with similar vigour. That day was a test day; had that meeting failed the course of history might have been greatly different; no one contends, we believe, that the Connexion was commenced on that day, but indisputably it was one of the principal links in the chain of events that resulted in the founding of the Connexion. That success crowned that day unborn multitudes will have to bless God for ever. We have spoken of Hugh Bourne as the chief captain of the day, but the chief lieutenant was William Clowes, who laboured with all his will and with a giant's strength. This is not the place to write of the camp-meetings which followed this one. The able pen of Mr. Petty has done this in the connexional history. The chief ecclesiastics of Methodism tabooed this American importation, but Bourne and his fellows were not to be deterred, and the meetings were held in defiance of their adverse judgment. Not that our Fathers acted from mere irregularity, eccentricity, or disdain of church authority. No, but it was laid upon their souls; it was a question of supreme conscientiousness with them. They dared not but labour to save men in this way, allowed or disallowed. The supreme court of Methodism, the Conference, placed its ban upon these irregular services, and issued the following condemnation: "It is our judgment that even supposing such meetings allowable in America, they are highly improper in England, and likely to be productive of considerable mischief; and we disclaim connection with them." How to reconcile this decision with the minutes of the Bristol Conference about forty years before, when Mr. Wesley himself ordered "field preaching," as a Methodist practice, we know not.* The Conference law was rigidly enforced, and the ringleader of the camp-meeting movement, Hugh Bourne, was summarily expelled. Singular enough, Clowes was not only untouched but promoted; he became a local preacher, continuing in the meanwhile to render frequent and effectual aid at the camp-meetings. For his temerity he was visited with Methodist death. In 1810 his ticket was withheld, and upon his asking why this was done, in the leaders' meeting he was curtly told it was for attending camp-meetings, and unless he pledged himself to attend no more, he would be then and there dismembered. To refuse such a pledge was the dictate of his conscience instantly; so he was cut off and cast out. Several of his members demanded that he should still meet them, which he did. The Draconian execution of this "anti-camp-meeting law" did not damp the ardour of William Clowes, though it occasioned the withdrawal of several spirited and noble men from Wesleyanism, who lent their means and energies to these earnest propagandists, Bourne, Crawfoot, and Clowes. Two of them, James Nixon and Thomas Wood-

* See Mr. Garner's interesting little work on the Jubilee of English Camp-meetings.

worth, offered to do, in the case of Clowes, what the Bournes had been doing for Crawfoot, allow him ten shillings per week to devote his whole time to evangelising. This was in December, 1810. He had been accustomed to make at his trade several pounds per week, and at this time was earning twenty-three shillings in three days' work, giving the other days to aid Crawfoot in his preaching tours. Clowes submitted the proposal to his noble-hearted wife, who agreed to accept the pittance stipulated. Free now, he threw himself into the holy war. He traversed the country about Tunstall, and made excursions into Derbyshire, Cheshire, and Lancashire. He was generally in company with Crawfoot or Hugh Bourne, but he was sometimes single-handed. The treatment he received was often unfriendly, sometimes it was bitter and brutal. His privations were great. Once, after being exhausted with labour, he was put into a cold damp room to sleep; the window was broken, and in the morning his bed was covered with snow. This was cold, but a colder reception awaited him at breakfast, where he had a little "water porridge," which he had to eat whilst a coarse woman poured out upon him a torrent of abuse. He opened several preaching places, and formed societies. On his return to Tunstall, Good Friday, 1811, he conducted the first lovefeast held since the expulsion. The extreme tory spirit still dominated at Methodist head-quarters, for, supposing that Mr. Steele was at this lovefeast, they proceeded to expel him for an offence he had not committed. The secession of the Sunday-school, of which he was superintendent, was the result of this petty tyranny.

The question, "Who were the founders of the Connexion?" is dealt with by Mr. Garner in his customary careful, logical, and impartial manner. It is a matter he sets little store by, and would rather not have touched, but it was absolutely needful that some mention should be made of it. The partisans of Mr. Bourne have claimed for him exclusively the honour of founder, making the formation of the Standly class the basis or nucleus of the Connexion. But clearly, as Mr. Garner shows, this reasoning makes Joseph Slater the founder; and this proves more than the reasoners desire. That this is the case let our readers remember that this class was collected by Joseph Slater; and through him they refused to unite with the Wesleyans, contrary to the strong desire of the Bournes, who endeavoured to get them to do so. Moreover if these ten be the originals of the Connexion, then the names of the Bournes do not occur. And it was only when they refused to comply with the conditions imposed by the Wesleyan authorities that the Messrs. Bourne engaged to take charge of the class. Up to this time none of these ardent evangelists had ever dreamed of their labours resulting in a separate Christian community. *In different lines of action, with quenchless ardour, they had*

emulated each other in turning men from Satan to God. But now several societies had grown up of which they had the oversight, and it became a question of moment to them how to develop their resources, and work their various societies. First of all, it became needful to adopt a bond of union in order to give them compactness and strength. One great step in this direction was taken when, in May, 1811, it was determined (the suggestion we think was Mr. Bourne's) to give quarterly tickets, and adopt the Methodist system of visitation of classes. If we take this as the first organizing step of the Connexion, and date its existence from this period, then there is no exclusive claim to be set up for Mr. Bourne as founder.

In July of the same year, at a general meeting, it was further resolved that contributions should be sought from the members for the purposes of the Society. Hitherto the travelling preachers had been supported by four persons; this was felt to be unequal and unfair, so it became the privilege and work of the whole community to sustain Crawfoot and Clowes. Their miserable pittance of ten shillings was raised to fourteen shillings per week. The first circuit steward was appointed at this meeting, in the person of Mr. Steele; they had at this time, on their written plan, fifteen preachers, and eight places, and on their books about two hundred members; but these two hundred do not by any means represent the gross number of their converts, for they had till lately advised all who got good through their labours to join the Wesleyans. Several attempts were made to effect their junction with the mother body; but it seemed better for them to remain independent. At the meeting held February 13th, 1812, when their final decision was arrived at on this point, it was resolved to adopt some distinctive appellation, to prevent the Society being called Bourneites, Clowesites, or Clowes's people, as they were being called, so the style and title of Primitive Methodists was adopted.

Many unseemly displays of angry feeling have arisen from the misunderstanding of the appellative, Primitive; the assailants rashly and strangely attempting to convict our founders of a blunder in lexicology, as if the term only related to time, and not to character. Had these knowing and angry critics but sought among the works of their truly venerated father, John Wesley, they would have found in his *Primitive Physic*, the word used in the exact sense in which our fathers used it. They intended by taking this style, to declare that they perpetuated among themselves the Primitive, the original characteristics, of revivalism and open-air worship, which had fallen into desuetude. Open-air services had been so far forgotten that the effort to restore them was looked upon as an intolerable innovation, and he who was bold enough to hold meetings in fields, streets, or market-places, was despised,

laughed at, and considered a nuisance that must be put down. We regret that this title has been a rock of offence, but we do not see it possible to choose any denominative free in its implication from misunderstanding and abuse. Here, then, is an organization (whose founders and leaders are said in the Deed Poll to have been Hugh and James Bourne, William Clowes, and James Steele) compacted; and expressing their determination, in their church title, to preserve and adhere to the radical features of Methodism, as established by John Wesley and his coadjutors.

We regret that our space forbids our following Mr. Clowes in his career of apostolic labour. We refer our readers to Mr. Garner's able and interesting accounts in this biography. At first he followed no plan, but went wherever providential openings presented themselves; his journeys were often long, and performed on foot; his privations were often extreme; he had frequently to encounter insensate mobs, brutal magistrates, and malignant priests, but he never faltered, on he went, an evangelist, turning men to Christ. It is true that from 1814 to 1817 there seems to have been little progress made by the young community. There is a lamentable paucity of information concerning the events of this period, and the little we have is confused and often contradictory. But from what materials we have, we see no ground for casting the blame of this stagnation upon Clowes. Two things appear clear to us. 1st. That it was unwise to suspend missionary operations. It was thought that more attention should be paid to pastoral work; that this is essential will be admitted, but the other should not be suspended. Whenever, as we read history, the Church has laid aside its aggressive character, it has reacted injuriously; so they found it. But during this time Mr. Clowes did not desist from his enterprising labours; this does not look as if he was to blame in the matter: and then Mr. Bourne, in his accounts of the dearth, does not attach any blame to Clowes. The 2nd thing we note about this decline is, that the camp-meetings had lost their effect mainly through the long and elaborate preaching introduced; we read of one brother "grumbling" because he was not allowed an hour for his grand oration. Surely Mr. Clowes was not alone responsible for this; but the evils were corrected, and the tide of blessing came in upon them again.

One of Clowes' greatest achievements was his introduction of Primitive Methodism into Hull. Attempts have been made to damage him in reference to this great work, by saying that when he went to Hull there were a "goodly number" of Primitives there. These assertions are handled in a most trenchant manner by Mr. Garner. The Nottingham circuit had appointed a Missionary to Hull in 1819, but he failed; and through the venerable Thomas King, William Clowes was sent. His work was one great success,

not without stern and fierce opposition ; but in a month he had established five classes, and held the first Primitive Methodist lovefeast in Yorkshire. Hull became the base of operations, extending on both sides of the Humber, and ultimately into the North of England.

In May, 1819, he single-handed entered York, and encountered little opposition in the archiepiscopal city. One man attempted to create a disturbance, but Mr. Clowes fixed his piercing, almost glaring, eye upon him, so that the man shrank back and was silent.

It was in the August of this year that he attended the preparatory meeting at Nottingham. The Connexion comprised four circuits, Tunstall, Nottingham, Hull, and Loughborough. It was settled at this meeting that the first Conference should be held at Hull the next year ; to consist of three delegates from each circuit in the proportion of one travelling preacher to two laymen.

In September, 1819, the first chapel was opened in Hull. This structure was plain and unattractive, but as Mr. Garner says, "the glory of the house has been great, hundreds have been justified and sanctified, and trained for immortal happiness within its hallowed walls." With pardonable pride he recounts the erection of other noble chapels in Hull ; for in the rearing of several of them he has had something considerable to do. The biography then narrates Mr. Clowes' labours as a missionary in many parts of Yorkshire, and through the north of England, from the Tyne to Whitehaven. In all these tours we find the same distinguishing features of exhausting journeys and labours, frequent persecutions and great self-sacrifice. By his quick and triumphant faith and power in prayer all difficulties were overcome, wonders were wrought, and hundreds of persons were brought to God.

In 1824 this prince of evangelists was stationed in London. Able and honoured home missionaries had been there before him, but their success had been inconsiderable, nor can we say that Clowes succeeded in the metropolis as he did among the frank open-hearted northerners, or the responsive Yorkshire people. The peculiarities of London life have a deterring effect upon gospel appliances. Clowes painfully felt this, and his apt words are : "London is London still ; careless, trifling, gay, hardened through the deceitfulness of sin." In the vigorous prosecution of his mission he encountered fiercer opposition here than in any department of his labours ; and did not our space admonish us we would fain reproduce some of these displays of brutality and nefarious wickedness. His next sphere of operations was in Cornwall, where his labours were scenes of constant triumph ; congregations were gathered, societies were formed and grouped into stations.

In 1826 it was found to be necessary for him to cease his missionary labours, and take a permanent station in Hull as chief

superintendent of the wide and important interests of that circuit. Here he spent the last twenty-four years of his life amidst a numerous circle of admiring friends, making occasional excursions into the many branches of the circuit, attending district-meetings and Conference, conducting special services, and working in other ways. Considering that his youthful excesses had impaired, if not sapped his constitution, and his sixteen or seventeen years of extreme labour, we wonder that his health did not break down before it did. His constitution must have been an iron one to have resisted so long this protracted and continued tear upon it. Unwillingly but perforce he surrendered his much-loved work of evangelising. In January, 1833, his noble-hearted wife was taken from him to her home in heaven. He married again in due time, with Mrs. Temperton, of Hull, a lady of his own years and in every respect suited to him. They lived together in mutual happiness till death parted them by taking him to his rest and reward. Five years after his death, when she was seventy-eight years of age, Mrs. Clowes carried out her cherished purpose of going to Canada to her daughter, the wife of the Rev. J. Davison. The effort was too much for her enfeebled system: she succumbed at sea, July 23rd, 1856, and her body was committed to the great deep.

But we return to Mr. Clowes. During the remaining years of his life there is little of incident or extraordinary event to demand remark. He continued to increase in the noblest virtues of christian life, and to ripen for the heaven he had anticipated so long. From the first his influence had been paramount among the Primitives in Hull; he gathered his brethren around him and bound them to him by his suavity, his kindling fervour, and earnestness. He never played the dictator much less the tyrant; there was no hauteur, nothing cynical or censorious about him. Hence the chief sentiments cherished towards him were those of admiration, reverence, and love. But while he had some skill as an administrator, he was deficient in those qualities which constitute a disciplinarian. His delight was unrestrained when the work nearest his heart was prospering; and it did prosper, and Hull became one of the chief tribes of our Israel. Mr. Garner refers to the unhappy "High Popularity" flysheet, which we have ourselves seen, issued by James Bourne, in 1833. The animus of the concoctor was to damage Clowes and those working immediately under him. This sheet affirmed that in the nine years from 1824 to 1833, the "High Popularity" districts, Hull, Sunderland, and Nottingham, had only increased in membership 276, while the "Low Popularity" districts, Tunstall, Norwich, and Manchester, had increased nearly 15,000. This slanderous document gave great pain, even to anguish, to Clowes. Many of his friends would have entered the lists and exposed the unbrotherliness, the fallacies and even falsehoods, of this anonymous and insidious foe. But

Clowes refused his consent to the controversy being raised, knowing well the serious hurt it must do to their common cause. But Mr. Garner here reproduces statistics which demonstrate the gross inaccuracies of the fly sheet. He shows that from 1819, when Clowes began the society at Hull, to 1833, Hull circuit had gathered more than 14,000 souls to the Connexion; not to mention what had been done in the other districts. Most heartily do we rejoice that nearly every shadow of these jealousies and misunderstandings has passed away.

For the last few years of his life this venerable man's health had been visibly sinking. In business meetings he became slow, confused, and often overcome with drowsiness; and the signs of the breaking up of his once vigorous body were more and more apparent. He was only able to preach once on the Sabbath; his infirmities multiplied, and his strength became labour and sorrow. He still continued to realize much of God's presence, much of that bliss and spiritual elevation so common in his active days. It was not so boisterous or exuberant as in those days, but it was deeper, diviner, and more abiding. The sunset of his life was clear and rich in colouring, sometimes gorgeous and glorious. The night before his fatal seizure he conducted the customary devotions of the family with great fervour. The next morning paralysis seized him, and he sank under it. Though unable to speak he lifted up his hand in triumphant gesture, and after a few hours' lingering he died on the 2nd of March, 1851. He had passed the threescore and ten years of mortal life. Crowds followed his remains to the cemetery, sorrowing and weeping that a mighty man had fallen, and that they would see his face and hear his voice no more.

Mr. Clowes was eminently fitted in all physical attributes for the work assigned him by Divine Providence. We know how much a man's physical constitution and temperament have to do with his spiritual character, at least with his religious acts. The Divine Spirit works in us, and by us, in harmony with the laws and conditions of our physical frame. It is impossible to conceive of Clowes accomplishing the work he did without being physically the kind of man he was. His frame was well compacted and firmly built, with ample scope of chest; he struck the observer as being very muscular, capable of great effort and endurance; he had no superfluous flesh, till in his declining years, when he became corpulent; he had great elasticity, so that after a severe strain upon his physical and nervous resources he soon returned to his normal vigour; his countenance was frank, open, and pleasing; but had no lines of deep thought, nor any indication of unusual intellectual power or brilliance. His eye was his most extraordinary feature. When interrupted or opposed in his services by a noisy intruder, or fractious

person, he would fix his eye upon him till he met his look, and with a gaze of authority or contempt, and with fierceness and power, as a basilisk, would quell the interrupter. That look told the roughest and rudest that he was not a man to be played with. When he was fully roused in his preaching, dwelling upon some congenial theme to a friendly and responsive audience, his eye would light up and beam forth the glory that filled his soul; his tongue then waxed truly eloquent, his gestures were exciting, and his eyes shot out looks of divine phrenzy. To see him at such times, his radiant countenance—to hear the torrents of burning words rolling from his lips—was like seeing and hearing one that was inspired. The effect was heightened and crowned by the richness, compass, and flexibility of his voice; he frequently failed to keep it under control; but we opine that it would be difficult for one so deeply moved, in such turbulence of soul, to command and modulate so fine an organ. It is said that in his seasons of utmost spiritual elevation, his wont was to raise his voice to a preternatural pitch, and in something analogous to a scream, to thrill and overpower immense audiences. He understood little of music scientifically, and cared not for the canons of musical art, yet he had a store of popular airs—songs for the people; these he could use with great effect. Multitudes were attracted by his power as a singer, as well as by the novelty of the tunes and rhymes, and were thereby led to Christ for salvation.

Thus we see in his physical make-up that he was pre-eminently fitted to be a leader of home missionary enterprise. Concerning his mental characteristics, truth compels us to take lower ground. We have spoken of his lack of early education, and of the irreparable loss he sustained thereby. But it does not appear that through life he applied himself with any system or persistency to mental culture. Of course we leave a wide margin of allowance for his constant travelling over the country, the little leisure he had, and the absorbing nature of his sublime work. We know how unfriendly, not to say antagonistic, such a life as his was to mental pursuits. We say this, and yet affirm that had he wisely husbanded his shreds of time, and made the most of them and of himself, his intellectual standing might have been much higher. Had he devoted himself to one of three principal departments of human research, philosophical, scientific, or metaphysical, he would have increased his service to the Church of which he was one of the honoured founders. We, however, conclude from his mental habitudes that he would not have been pre-eminent in any of these researches. He wanted logical and concentrative power, and quickness of perception. His mind was not creative or analytic; he could not dive into the hidden springs of things, or originate new combinations of thought. In discussing principles, or concatenating arguments, he was

soon bewildered. His mind, except when under strong religious excitement, worked slowly. When excited every power was vivified and strung to its utmost tension, his mental inertia was gone for the time, and his whole nature quivered with abundant life. His imagination was of the description that manipulates analogies and similitudes, so that there was a wealth of figure and apt comparison in his discourses. His images were often bold, sometimes really grand and sublime. He revelled in the exalted visions of the old Hebrew prophets and bards, in their opulent tropes; and could use to effect Oriental institutions and customs. Mr. Garner says that he sometimes violated the rules of rhetorical art. This we can credit, but this apart, what a spectacle it must have been to have seen him clothed with divine afflatus, shaking and moving masses of people as they had not been moved before. His sermons were always respectable performances; fresh, well-prepared, and compacted, and often containing passages of genuine eloquence. He was subject to the changes consequent upon the flux and eflux of emotion, for mental depression bears a proportion to, and is the usual result of, mental elevation. Had it not been for the supreme power of his spiritual life, he would at times have been timorous, depressed and unsanguine; but the sure and steadfast anchor of his soul preserved him in perfect peace.

The strong emotion we have spoken of as possessing and animating him was deep sympathy,—sympathy with God's redemptive purpose. It was, as we may reverently say, a fellow-feeling. He felt in a manner and in a measure as God feels with and for sinners. His sympathy also ran with his fellow-men. Sympathy is not mere emotion, but the adaptability of emotion; putting yourself into the position of another; forgetting yourself, you become, for the nonce, someone else. The range and force of this principle in Clowes was very great. His character and works cannot be construed unless we recognise the fact that in all his labours he was impelled, as in all his sufferings he was supported, by this sublime principle,—he felt with God and for man. It was not a cold, mechanical thing; it was a passion all-consuming and all-constraining. It was not blind passion. True sympathy demands judgment; in its very origin, nature, and operations, it is discriminative; it inquires into and discerns the merits of each case. It is one of the most intelligent of things, and it ceases to be when the person cannot consistently feel as its object is or feels. By the force of the holy power all his soul was fired, and he was an enthusiast. But his enthusiasm never degenerated into fanaticism; the longer he laboured, the clearer became the reasons for his work. Is it a reproach to the memory of the venerable man to say that he was an enthusiast? Were not the great reformers enthusiasts? And the noble men who have originated great enterprizes for the behoof of the

world have been enthusiasts. What nobler spectacle does history present than that greatest of all enthusiasts, the apostle Paul. His all-glowing sympathy, restless and all-reaching, was fed by his great intellect, till for his kinsmen he could deliberately be accursed from Christ. Self was utterly abnegated, and he lived alone for God and his fellow-men. We do not institute a comparison between Clowes and Paul, only to state their likeness in this one respect, and in the illustrious instance to justify our statement.

In spiritual power Clowes was a giant of giants. There was something awful in the nearness of his approaches to the Majesty of heaven. There was a mingling of freedom and the profoundest reverence in his prayers. As he drew near to God he became fervent, importunate, prevailing: continuing to plead, to entreat, till there fell upon all assembled the baptism of fire and the Holy Ghost. Then would be heard the joyful, jubilant shout of God's people, together with strong cries and complaints of sinners seeking mercy. He seemed to stand as an intercessor; he got his strength and power from alliance with divinity. His standing-place was in the invisible; his faith knew no shade of doubt or misgiving. Spiritual realities and influences were as vivid and near to him as if they had been perceptible to the senses. He was a prince, for he had power with God and with men, and prevailed. And we conclude with Mr. Garner, that if he was not a Barnabas in his mental features, he was in his spiritual: "For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord."

X. Y. Z.



ART. II.—MIRACLES.

No. I.

THE observation of Lord Bacon that knowledge is power, finds a striking illustration in the recent effort of certain writers to damage and, if possible, demolish the evidences of Christianity. The attack has been, and still is, keen, powerful, and far reaching. The very foundations of the citadel are being threatened. The blows of the sappers and miners may be heard, loud and clear, amid the din of the century; the cry is raised that the evidences

are doomed, that the miraculous has fallen into discredit, and that Christianity shall perish. In the midst of these sad reports and rumours it becomes us to examine well our weapons, to test the strength of our defences, so that when the tempest of war breaks we may be able to give a sure and triumphant reason for the hope that is in us.

In view of this, it is proposed in these papers to consider the subject of miracles as part of the external evidences of the Christian religion, to discuss the miraculous in its relation to holy Scripture and in its bearings on human faith. In doing so, it is necessary to consider,

*First, THE NATURE OF MIRACLES.** To define a term with correctness, or to account with clearness for certain phenomena, is at the best but difficult, and at times impossible; especially when it concerns what is strange or supernatural. There are numerous things in the material universe beyond our knowledge; the generation of light and heat in the sun, for instance, is as yet but little understood by the scientific world. But the processes of the miraculous lie even more remote, and are hence more profoundly hidden from human vision. The "how" of the supernatural in some way eludes the keenest perceptions of reason, and remains unsolved amid the mysteries of God. We cannot discern with clearness, or define with accuracy, the divine side of a miracle: it is beyond our reach, the stand-point of human observation is not high enough. In attempting to resolve the miraculous it is well then to remember that we do not see and know all that God knows and sees; that the apparent is but a small part of the real as known to the Eternal; that the limited, the relative, is not the infinite and the absolute; and that therefore the truest definition or exegesis of the miraculous must, from the very nature of the case, be imperfect.

The term miracle, which obtains in theology and in the authorised version of Scripture, is from the Latin *miro*, or *miraculum*, meaning a wonder, something striking and amazing. There are three words used in the New Testament to denote a miracle. The first, *dunamis*, denoting strength, refers to the supernatural agency performing the miracle. It is found in Mark ix. 39, Acts xix. 11, and in various other places, and is generally translated miracles. The second word, *semeia*, implying a sign, intimates the supreme moral end in view, and is used often in the New Testament. John employs this word exclusively when referring to the miraculous, and in each case it is translated miracles. The third word, *terata*, meaning a prodigy, predicates the remarkable effect upon the beholders, and is also largely used and always rendered signs or wonders.

* "To discourse of miracles, without defining what one means by the word miracle, is to make a show, and in effect to talk of nothing?"—JOHN LOCKE.

These terms are signfic of the character of the miraculous. We have first the Divine specified "strength," then the object God proposes to himself, "signs," and lastly the impressions of astonishment conveyed, "wonders." These words express in the original the very ideas pervading the minds of the people witnessing the stupendous events, which, as manifestations of God, are again and again appealed to in scripture as demonstrations of truth; proofs of Divine authority, whereby the ignorant are instructed, the doubting confirmed, and the unbelieving convinced. Thus we read in John ii. 11, that "This beginning of miracles did Jesus, and manifested forth his glory; and his disciples believed on him." Nicodemus said, "We know that thou art a teacher come from God, for no man can do those miracles that thou doest except God be with him." John iii. 2. Christ himself says, "The works that I do bear witness of me." John v. 36. The same thing is made prominent in many other places of the Holy Bible. It is evident, therefore, that in those times a miracle was considered to be an exercise of Divine power in some wonderful event, in confirmation of the mission of the person performing it; that it was his credential, the divine voucher for his authority.

After that early period of Christ's ministry, when gazing on the living form of the centurion's daughter, or sitting at the same table, and eating of the same dish, at Bethany, with him who was once dead, the people formed for themselves a definite notion of miracles. Much time has been spent, and many efforts made, to solve this great question. Learned and able prelections on the miraculous have been given in abundance to the world; indeed, the literature of the church is exceedingly rich in this department of theology, and affords a splendid field for study; but as neither time nor space allows us to enter upon it in these papers, we must content ourselves with brief references and citations as we proceed in the discussion.

The first point in connection with the nature of the miraculous is that, **THE MIRACLES OF SCRIPTURE ARE NOT RESOLVABLE INTO NATURAL PHENOMENA.**

Though miracles hold a relation to the physical world, and have a home and a place amid material things, they do not mix with or form a part of the usual operations of nature. Were it otherwise, were the miraculous to become common, the element of the wonderful, the supernatural, would be lost; resolve them into natural events and they cease to be miracles. Strange and remarkable things have often taken place, which, being invested with supernatural import by cunning or superstition, have carried awe to nations and made monarchs tremble on their thrones; but with the increase of knowledge these things have been found to form part of the orderly movements of nature. The

forces of matter, the motions of earth, and the evolutions of the planetary bodies were enveloped in mystery to the ancients. The operations of God in the natural world were, for the most part, inexplicable to the philosophers of Greece and Rome; whereas in the nineteenth century, with the wondrous advance of science, much that was mysterious in celestial phenomena is unraveled. Gradually, step by step, the circle of human knowledge has been widening, the beyond giving place to the near, the unknown to the known, the hidden has been made plain, and the doubtful clear. But however decisive and extensive the researches of physical science, the miracles of scripture still resist all attempts to reduce them within the operations of natural law; not the slightest approach has been made to their solution. All efforts to correlate them with the natural have failed; their re-performance is universally accounted impossible. No physician, however learned or skillful, for a moment thinks of restoring the dying, healing the sick, or relieving the lame, according to the method of Christ. A miracle is still above and beyond nature, or in the words of Dr. John Pye Smith, "It is a sensible effect produced by the action of the Supreme Being in some way that is out of the ordinary course of sensible operations."*

Another point presents itself here, namely, that THE MIRACLES OF SCRIPTURE ARE NOT MERE VIOLATIONS OF NATURAL LAW.

The most common and, with a certain class, the most popular idea is that, a miracle is a violation of the laws of nature. This, the definition of Hume, was received as valid by many of his opponents, and even Paley assumes it as correct.† Dr. Dwight and some others alter the terms a little and state that, "A miracle is a suspension or counteraction of the laws of nature."‡ Baden Powell seems unable to conceive of anything else than this; and on it he grounds his objections to the miraculous.§ This interpretation also prevails with the rationalistic writers of France and Germany and with the sceptics of the United States of America.

There are here two points of inquiry: First, Is a miracle a violation of law? and, Second, if so, Is it nothing more than this? In illustration of the first point, take one or two facts. In the case of Lazarus, it is certain that he was dead, that his body was putrifying, and that he came forth alive at the word of Christ. In this act the morbid decayed tissues were restored and vitalized. The dead man was made to live. But in what part of this process were the laws of nature abrogated? To say that the deprivation

* Thomas Aquinas sharply defines the matter when he says that, "Miracles are all things done by Divine power, besides the order commonly preserved in the course of affairs."

† Hume's *Essay on Miracles*, p. 160. Paley's *Evidences*, p. 31-33.

‡ *Theology*, p. 322. See also McCoah on the *Supernatural*, p. 150.

§ *Essays and Reviews*, p. 123, Boston edition.

of life and the consequent decomposition are ordinarily unrestorable, no more proves contradiction and violation of natural law in the miracle than the upward sweep of the eagle, or the moving of the railway train, proves the violation of the laws of inertia and gravitation. It may predicate the operation of a higher and more powerful law in harmonious action with lesser and weaker laws; but not necessarily violation. Then, again, blind Bartimeus would either have to remain blind, or have his sight restored in a way known to men, or else in some new and strange way; but to assert that because he received his sight at the hands of Christ there must have been a violation of law, is to assume, on the one hand, that all that happens beyond our comprehension is contrary to natural law, and, on the other, that behind and beyond what we know there can exist no other law higher and more supreme than the known. "None would call it a violation of the laws of nature when human agents set a body in motion which was previously at rest, and which would have remained at rest without their interference. Still less can it be called a violation of the laws of nature when the Divine agent, who is the lawgiver of nature, impresses an additional force upon creation, and gives a new direction to its movements."*

Dr. Campbell in his able answer to Hume well says: "By the law of gravitation a heavy body moves downward to the centre of the earth till it be stopped by some intervening object. By the law of magnetism, iron, one species of heavy bodies, may be attracted upwards from the earth and kept hanging in the air. In familiar discourse we might say that the law of gravity is suspended by the magnetical attraction; which means no more than that, in this instance, gravity proves a less powerful attraction than magnetism. In other instances magnetism may be the weaker of the two. But it is evident that in a more enlarged view the laws of nature undergo no suspension in either case, inasmuch as one who is well acquainted with the attraction both of the magnet and the earth can in any proposed experiment tell for certain beforehand which will prevail. Thus when we speak of miracles as suspensions of the laws of nature, the expression is admitted rather in apology for ignorance than as what ought to be accounted philosophical or strictly proper. The intervention of superior agents and their operations may be, and probably are, regulated by the immutable laws of the universe, as much as whatever concerns the terraqueous globe and the motions of the heavenly bodies."†

* Douglass' *Errors Regarding Religion*, in loco. St. Augustine has a remarkable passage: "How is that against nature which comes from the will of God, since the will of such a great Creator is what makes the nature of everything? In miracles God does nothing against nature; what is unaccustomed may appear to us to be against nature, but not so to God who constituted nature." *De Civitate Dei*, 21, 8.

† *Dissertation*, p. 45.

The definition discussed above implies that a miracle is merely a violation of law. To be admissible, a definition must be equal to the thing defined, must cover it in all its parts. But the definition of Hume does not do this, seeing that its highest expression is little more than a cold negation: the miraculous is accounted the violation of law, and nothing more. But in the mighty works of Christ something else was present. If the destructive was manifest (as these writers assert) in the violation of physical law, the constructive was also present, in majesty and power. The mere suspension or counteraction of law could never make the lame to walk, the deaf to hear, and the dumb to speak. To produce the miraculous, with its innumerable blessings, the creative, life-giving hand of the Eternal must be applied. Therefore, as defective in fact and deficient in statement, this famous definition cannot justly be accepted as the correct expression of the miraculous of scripture. Dr. Chalmers, with great propriety avoids this interpretation, when he calls a miracle: "An intromission of Divine power."* Dr. Vaughan says that it is not "even a suspension, much less a violation of natural laws, but simply such a control of natural causes as bespeaks an intervention of the cause to which they are all subordinate."† Trench maintains, that "A miracle is not a greater manifestation of God's power than those ordinary and ever repeated processes, but a different manifestation. Not a violation of nature nor against it, but beyond and above the nature we know."‡

There is, however, a Third point, namely, that THE MIRACLES OF SCRIPTURE ARE NOT DETERMINABLE BY THE KNOWN LAWS OF NATURE.

In his excellent essay, Dr. Wardlaw states that, "Miracles are works involving a temporary suspension of the *known laws of nature*, which can be effected by no other power short of that which gave the universe its being, constitution, and laws."§ Horne defines a miracle to be, "An effect or event contrary to the established constitution and course of things, or a sensible suspension or controlment of the *known laws of nature*."|| Watson says that it is "an effect inconsistent with some known law, or contrary to the settled constitution and course of things."¶ The conception of the miraculous thus depends on, and is proportional to, the known of the physical universe. The cognition of material law becomes the standard by which to test the supernatural. A tribunal of the most variable kind is created, since the knowledge of the laws of nature varies widely with different persons, and since such knowledge is, at the best, imperfect and changeable. What in one

* Works, *in loco*. † *Age and Christianity*, p. 82, 2nd. edit.

‡ Notes, pp. 17, 20, N. York edit. § p. 24. || Intro. p. 93, N. York edit.

¶ *Instit.* vol. I, p. 73.

age has seemed beyond human ken, has in another become known and plain, and what profound philosophers have at one time received and maintained as natural laws, have been found in another to be foolish and false. Human notions of the material universe, as both feeble and limited, cannot therefore determine the miraculous.

The force of a definition depends much upon the aptness and clearness of its terms; hence the strength it possesses is but that of its weakest part. The value of a coin is regulated by the quality and quantity of its metal. This definition, however, when tried in the crucible, or placed on the balance, is found wanting, inasmuch as its leading terms are doubtful and defective, both in quality and quantity. The phrase, "laws of nature," is unprecise in meaning; the acceptation is unsettled, hence its use introduces an uncertain matter as the criteria of the miraculous. With one class it implies the methods or forms in which Divine power exercises itself in nature; a second hold it as the expression of certain unalterable, omnipotent forces, in and by which all material forms and operations originate; while with a third class it is a popular phrase, fragrant with science and big with thought, to which no precise idea is attachable. Indeed, so contradictory and anomalous are the uses that, it would seem, like the famous chameleon, to alter its colour according to circumstances. Therefore, as unprecise and indefinite, the "laws of nature" cannot possibly determine the miraculous. The test is unreliable, the standard imperfect, therefore the results can neither be valid nor safe.

The final position is that, **THE MIRACLES OF SCRIPTURE ARE DETERMINABLE.**

In illustration, let us watch the funeral procession in ancient Nain, bearing to its last resting-place the body of a young man, the only son of his mother, who was a widow. As it comes forth from the gate Jesus meets it, and in compassion for the broken heart and darkened home of widowhood, touches the bier, and they that bear it stand still; and Jesus says, "Young man, I say unto thee arise;" and he that was dead sits up and begins to speak; and he delivers him to his mother. (Luke vii. 12-15.) The first thing that strikes us in this miracle is that, it is strange and wonderful. The next, that it is beyond human power; that no application of stupendous strength, mechanical contrivance, or scientific skill, could perform this act, inasmuch as life and death are not with man, but in the hands of God. Something superhuman, supernatural, must, therefore, have been present; nay, the breath of the Eternal, and it alone, must have infused vigorous life into that dead body. But how? Not assuredly in the usual way of Divine operations in the natural world; as in the shining of the sun, the falling of the rain, and the rising of the dew, in order to make the grass, the flower, and the grain to grow. Here God

works mediately, that is, through instrumentalities, by law acting upon material substances. But in this miracle by the gates of Nain we have no proof of means, no instruments apparent, no visible combination of circumstances pointing to the great resurrection. The entire outer history is simply this, that Christ spoke and the young man arose. Still behind and beneath the outward scene the unseen but omnipotent arm of God was working, and if so it must have been in a manner different from that obtaining in nature. In using a lever to raise a stone we act mediately, that is, we exert our power upon the stone through the medium of the lever; but in putting our hands and shoulders to the stone we act immediately, that is, our power is applied directly to the stone instead of through the lever. And as we have no other conception of the mode in which God works, save as indirect or direct, mediate or immediate, therefore, in the case before us, the Divine power must have been applied according to the one or the other, that is, either in the way of A or of B. But we have seen that, at least, as far as human observation can reach, that as far as the infinite permits the finite to know, it was not according to A, and if so it must have been by B. Therefore that dead man of Nain must have been raised to life by the direct act, the immediate exercise of Divine power. It is also apparent that in performing this miracle Christ had a great purpose before him, inasmuch as from his words, "Believe me, that I am in the Father and the Father in me, or else believe me for the very works' sake,"—it would seem that he considered the miraculous acts to be the credentials or tokens of his mission, proofs that he was the sent of God, and that therefore his words should be accepted and obeyed as nothing less than God's own words to man.

From these considerations we are led to think that, "A miracle is an unusual event, beyond the ability of man to foresee or perform, wrought by an immediate exercise of Divine power, in attestation of the authority and truth of the message of certain professed messengers of God."* According to this statement, the explanation of a miracle is that, in common with all natural phenomena, it is wrought by the hand of the Infinite Creator, while the specific and distinguishing element is that it is his direct immediate act, an effect produced by him as the great cause, without the intervention of intermediate secondary causes. The negative character of a miraculous event is that, it is neither usual in nature nor within the power of man to foresee or perform, while the

* The objection of Birks to the definition that, "a miracle is a direct act of God," viz., that it would be impossible to know when a miracle is performed, is met in the above statement, inasmuch as unable to foresee or perform clearly implies that no second causes within the cognizance of man could exist to produce the miracle.—*Bible and Modern Thought*, p. 71. See Dr. Brown's *Discourses and Sayings of Christ*, exp. 20, pt. 1. §. 3.

positive is that, a miracle is the immediate act of God, credentialing his own acknowledged messengers. In other words, that the miraculous is neither common among natural events, nor human in origin ; but, as the offspring of infinite wisdom and power, absolutely divine and for a divine end.

THE NATURAL SEQUENCE OF MIRACLES requires consideration. The possibility and probability of miracles, that they are the logical sequence of a Supreme Creator, that they flow in natural procession from the Divine will, is a position denied by those who reject the Bible as the inspired word of God, or, if accepting it, subject its statements to the authority and revision of reason.

Spinoza was the first to set aside the miraculous as utterly impossible in nature. Hobbes, Woolaston, and others, rejected them as supernatural events. Hume does not directly say that they are impossible, but in his leading argument implies it ; his words are, " A miracle is a violation of the laws of nature, and as a firm and unalterable experience has established these laws, the proof against a miracle from the very nature of the fact is as complete as any argument from experience can possibly be imagined, and cannot be surmounted by any proof derived from human testimony."* It is here assumed that the laws of nature are inviolable, and that as miracles are violations of such laws, they are therefore so impossible, *per se*, and hence so improbable, that no weight of testimony can make them credible. This argument is, however, at the best, but a plausible way of begging the question, since Hume's position of inviolability is disputed and disproven by the recorded experience of others as observing and as honest as himself.

Among continental rationalists, the most prominent is Christian Baur, who explains the miraculous away, pronouncing it impossible in the nature of things. Paulus maintains that miracles cannot occur, and that the sacred narratives are but distorted accounts of other and different events. Renan, like Paulus, reduces them to natural occurrences, with which Christ was associated, thus making miracles a delusion and Christ a cheat. Strauss calls the Gospels miraculous, but rejects the miracles ; he asserts that, " The chain of endless causation can never be broken, and a miracle is therefore an impossibility." In his opinion, " The absolute cause never disturbs the chain of second causes by single arbitrary acts of interposition, but rather manifests itself in the production of the aggregate of final casualties and their reciprocal action ;" forgetting that if the absolute cause be intelligent, the miraculous, the arbitrary, would become methodical, and form part of the Divine plan. Without attempt at proof, Strauss also asserts, " That no just notion of the true nature of history is possible without a perception of the

* *Essay*, p. 160.

inviolability of the claims of second causes and the impossibility of miracles.”* It is somewhat remarkable that this trenchant method of argument was first adopted by the early apologists in order to destroy the pretensions of paganism to the miraculous. Referring to the alleged pagan miracles, an eminent writer of the third century remarks: “If they were done, they were possible; but because impossible they were not done.”† The great argument of the nineteenth century against the miraculous of Christianity is thus but the reproduction of that of the year 250, against heathenism.

The position taken by the Essays and Reviews school still more fully illustrates this anomalous fact. The Rev. Baden Powell, in his Essay on the Evidences, magnifies to the utmost the difficulties of the miraculous, and seeks to obliterate it as evidence from the page of theology. The utterances of Newman, Emerson, and Darwin, are quoted with relish, while those of orthodox writers, equally able and more thoroughly cultured, are cast aside with contempt. He is rather doubtful about the historic of scripture, and even dubious of the Bible, as the Word of God. Indeed, were it not for its grand old moral truths, he would apparently give up Divine revelation for the *transcendent revelations* of human reason. The main and great effort, however, of Mr. Powell is to prove the inconceivableness and impossibility of miracles. After stating that, “the inevitable progress of research will, in a longer or shorter period, unravel all that seems marvellous;”‡ he remarks that, “the study of the natural world cannot but tend powerfully to evince the inconceivableness of imagined interruptions of natural order, or supposed suspensions of the laws of nature, and of that vast series of dependent causation whose constancy is the sole warrant for the generalizations of science, while it forms the substantial basis for the grand conclusions of natural theology.”§ He then asserts, “The impossibility even of only two material atoms subsisting together without a determinate relation; or of any action of the one on the other, without reference to a physical cause; or of any modification whatsoever in the existing condition of material agents, unless through the invariable operation of a series of eternally impressed consequences following in some necessary chain of orderly connection.”|| While, in conclusion, he maintains that, “in nature, and from nature, by science and by reason, we neither have, nor can possibly have, any evidence of a Deity working miracles; for that, we must go out of nature and beyond reason.”¶

Without entering at all into the *minutia* of the foregoing arguments, we may simply remark that these writers rest the weight of their proof on the uniformity of the laws of nature.

* *Leben Jesus*, Intro. 8, 13. † *Minucius Felix*, oct. c. 20.—“*Curenimsi, nati sunt hodieque nascuntur;*” c. 23.

‡ p. 123. § p. 124. || p. 150. ¶ p. 160. Boston edit.

Indeed this uniformity is assumed as an axiomatic truth; whereas it is neither absolute nor intuitive, but a matter of mere induction; an inference from certain pre-supposed truths. The formula contained in that induction is absolute, viz., "That the same causes in the same circumstances produce the same effects;" therefore the conclusions drawn from the observation of nature in the light of that axiomatic formula, are inductive rather than absolute. Still, this great axiom of causation does not conflict with the miraculous, inasmuch as it implies the action of a new cause, and hence the production of a new and corresponding effect. "A miracle is therefore no contradiction of cause and effect; it is a new effect supposed to be produced by the introduction of a new cause."* It is evident also that in those arguments the "laws of nature" are considered to be the originating, arranging, and upholding powers of nature in her great processes. Law is elevated to the dignity of Creator; intelligence, volition, and authority, are attributed to it. It is held to be the absolute presiding cause in the universe; to be so supreme as to forbid the interposition of Deity for any end whatever, and hence to be above and beyond Deity himself. That this sweeping conception of the laws of nature is correct and proper is more than doubtful, and therefore forms an important question for consideration. Allow, with Powell and Strauss, that law is the supreme presiding force in the physical universe, then the miraculous becomes impossible; but allow that the supreme First Cause is the presiding power, and that law is but the form or method of Divine volition, then miracles become as possible as any natural phenomena.

In its original and primary form the word "law" belonged to moral and political life, and implied something laid down as a rule of conduct. It thus becomes the expression of the rule of action given in a command of the Supreme Ruler to his subjects, or obtaining in certain practices of civil courts; which in time become recognised by ruler and people as rules of action. In this form, as denoting the written and unwritten rules of the nation, it is still universally used. The ideas of an originating will, formal command, due authority, intelligent subjects, acknowledged end, and a certain uniformity of action, are all contained in this conception and use of the term law. But in its secondary sense, as transferred to the region of the physical, as applied to material operations, which did not arise until ages afterward, it denotes but one idea in common with the primitive and primary relation of the term to civil rule, viz., that of uniformity; and whatever else in the lapse of centuries may have accumulated in usage,

* Brown's *Inquiry as to Cause and Effect*. *In loco*. Mill, in his *Logic*, fully concedes that miracles do not contradict the law of causation. Book III., chap. xxv., sec. 2.

this abides as the presiding idea of law in its application to material things. The phrase, natural law, or laws of nature, therefore simply means, "the propositions setting forth uniformities obtaining in natural phenomena." For instance, when we speak of the law of gravitation we do not mean that peculiar energy, or something which makes itself so wondrously felt throughout all matter, but the invariable relation according to which bodies attract each other by a force proportional to their masses directly and to the squares of their distances inversely. *Prima facie*, it is a name given to a statement of fact, to the formula expressing an invariable relation existing between two bodies, and not the power, whatever it is, which originates, upholds, or composes that relationship.* Moreover, law, of itself cannot create, appoint, and perform. All induction from nature and her stupendous operations demonstrates that it does not possess inherent potent power to originate material forms, create efficient agencies, and ultimately execute itself. Civil law only fulfills its great ends by authoritative sanction and executive agent. No law of numbers without the calculating mind can solve a single question in fractions. The regulations we form for personal habits require the impulse of will to ensure execution. Even so, the wondrous processes of nature would cease, creation perish, and chaos return, were the Divine energy to be withdrawn for a moment from the physical universe. As neither omnipotent nor potent, but the mere expression of their habitudes; as not the vitalities obtaining in nature, but the summation of their uniformities; law, therefore, cannot of itself originate, execute, nor in any way sustain the vast operations of matter. This is alone the work of God. With him are the vital forces operating beneath and behind forms, while law is but the manner of the Infinite will, the predication of the material habits of Godhead, or in the words of Mansel, "The laws of nature are simply general statements concerning the powers and properties of certain classes of objects which have come under our observation."† The uniformity thus implied in the conception of physical law is a necessary sequence of an intelligent Creator. The perfection of the Divine character connotes the most perfect regularity, system, gradation, and unity in all the Divine operations. Without it the vegetable and animal worlds would perish; man, a prey to uncertainty, would be at sea, without chart or compass, rudderless and hopeless; while the miraculous itself would fail as the immediate act of God — which is in itself law — not standing out in contrast with, nor having as its background that great uniformity. From these considerations it will be seen that no conception of law, in its truest form, can in any way

* *Encyclopædia Britannica*: art., Law.

† *Aids to Faith*, p. 16.

render miracles impossible, or discredit them on the ground of impossibility.

In direct proof of the possibility of the miraculous, it may be argued that, as God is the intelligent creator and upholder of the universe, it is, and must be possible, that for some wise end worthy of himself, the Divine being may act upon matter, amid the laws of nature, in the exercise of some higher law, in such a manner as to produce an event so extraordinary as that men shall call it a miracle. Were it otherwise, the material world would be above and beyond the control of the Creator. The eternal God would become impotent, his arm powerless, and his supremacy over nature be destroyed. Moreover, such acts do not imply, as Powell would intimate, arbitrariness, contradiction, and imperfection on the part of God and his government, inasmuch as they are not the violation of any previous law, nor the unsettling of any particular class of laws, but simply the action of the Eternal in an immediate manner upon things within the range of human observation, and that not to remedy any physical defect, but for some great moral end, in a government wherein things are somewhat contingent on man's free will, which contingency God saw from the beginning and in part provided for in the miracles of the Gospel dispensation.

Again, this universe of created things ordinarily presents us with the operations of infinite wisdom and omnipotence, mediately applied. Everywhere matter affects matter, law acts upon law, and power correlates with power, in the consummation of the purposes of God. But though mediate within the limits of human ken, yet somewhere near to himself, the Divine hand must rest directly upon matter. A continuous and immediate exercise of infinite power must take place in order to transmute the deadened mass of nature into forms of life and beauty, to infuse throughout the realms of matter the life-giving and sustaining energy of Godhead. Therefore, if for great material ends, the hand of God rests directly upon matter, then it is also possible for the Eternal to exercise that same power in an immediate manner in raising the dead, healing the sick, and cleansing the leper, as we read of in the Gospels of our Lord Jesus Christ.

In the great creation recorded in the book of Genesis, when Jehovah put forth his power, and the heavens and earth were made; when he spoke and it was done; he willed, and the universe arose; the Creator must necessarily have acted of himself, independent of mediate material forms, inasmuch as they existed not. That exercise of stupendous power must have been exclusively immediate; in the same manner, though for a different object, as when the thousands were fed on the augmented bread and fish, or when the festal party at Cana rejoiced in

the abundant luscious wine. Therefore, if the one great creative act be found on ancient page amongst the events of that wondrous period; the other must not only be allowed to be possible, but, as attested by historic record, to have actually occurred. To deny this, is to deny the possibility of creation, or else to believe that earth came forth from the vast eternity a self-creation, a child of chance. The *possibility* of miracles, therefore, safely rests on the relationship of God to the physical universe, and can only be rejected with the rejection of that relationship.

The next question in connection with the sequence of miracles is that of their *probability*.

The possibility and probability of the miraculous are closely related. Miracles cannot be probable if impossible, but they may be possible and yet improbable, seeing that the former rests with physical, and the latter with moral, phenomena. Let the *a priori* possibility of miracles be admitted, and the whole question is at once shifted from the sphere of material law to that of moral probability. That they are probable is evident from the fact of creation. For if in that far-back period, ere the universe was made, it was probable that the Divine Being should put forth his hand, and in an immediate exercise of his power, roll out those heavens, build up this earth, and people it with men, the noblest of his handiwork, it is as equally probable that, by a direct act of power, he should, for some wise end, raise the dead, and give sight to the blind. To assert, therefore, that the miraculous is improbable is, in accordance with the strictest logic, to assert that creation was improbable.

It may, however, be maintained that, since God governs the world by fixed laws, and since his movements are orderly, it is hence improbable, for any end whatever, that the Divine Being should disturb the established order of his universe. But to this it may be replied that, while on the one hand we do not fully understand the range of divine operations, the correlations of eternal law, and are hence not in a position to judge of things which lie more within the domain of the infinite than in that of the finite; on the other, our conception of fixed law does not, nor can it preclude the existence of other and higher classes of law, as uniform and fixed in their own sphere as the known laws of the natural world. Then again, this position assumes that whatever happens in connection with the created intelligences of his moral government, the Divine Being will not, for their benefit, lift a finger or move a step out of his usual way amid material laws and operations, for which assumption there are no grounds in fact or reason.

But it may be objected that, even admitting their natural pro-

bability, it is still very improbable that the Eternal God should perform the miracles ascribed to him in the New Testament. This statement impugns the moral character of the miraculous. It asserts that the miracles of Christ are such that it would derogate from the perfections of God to perform them. To this it may be answered, first, that as compared with the alleged miracles of paganism, the pretended cures of Appolonius, and the lying wonders of Mecca and Rome, the miracles of the New Testament possess a moral significance, fitness, and beauty, unknown to the human. Second, that the miracles of Christ were simple, public, impressive, and abounding with practical benefit. In every case the highest good was conveyed to the bodies or souls of men. They had a virtue, a fragrance of blessing, a great moral majesty, worthy alone of God. So impressed was the ancient church with their spiritual grandeur, that its appeal unto them for proof of Divinity was oftener to the supreme good they wrought and the moral lessons they enjoined, than to the supernatural obtaining in them.* Third, that the miracles of the New Testament came not singly, alone, and isolated; but, while each had its own great mission, it yet formed part of a stupendous miraculous system which, moving in consonance with the mind of Deity, wrought out the purposes of his infinite will. When viewed alone they might, like the drop of water or the ray of light, seem feeble and insignificant; but when seen as put by the hand of God in his moral firmament, they become teeming showers of blessing and blazing orbs of light.

The objection may however be made that, after all, it is quite improbable that the Divine Being should perform miracles for the founding of his religion and the furthering of his moral ends, seeing that he could do these things without the aid of miracles. To this it may be replied that, the question is not what God might have done, but whether it is probable or not that he should use miracles in revealing his will to man. In the opening section of his "Evidences" Paley gives an admirable reply to this objection. He says: "In what way can a revelation be made but by miracles? In none which we are able to conceive. Consequently, in whatever degree it is probable, or not very improbable, that a revelation should be communicated to mankind at all, in the same degree is it probable, or not very improbable, that miracles should be wrought. Therefore, when miracles are related to have been wrought in the promulgating of a revelation manifestly wanted, and, if true, of inestimable value, the improbability which arises from the miraculous nature of the things related is not greater than the original improbability that such a revelation should be

* See Neander's *Church History*, vol. i. p. 99.

imparted by God.”* In this argument miracles and revelation are shown to be interwoven together, and that hence the probabilities of the one become the probabilities of the other, and that therefore they necessarily stand or fall together. This position finds abundant confirmation in two facts. First, the great prominence given to the miraculous in Scripture. Christianity came forth amid miracles. In itself the greatest miracle, its pathway has been studded with the most magnificent miraculous acts. The blaze of the supernatural illuminated its inception, and attended in wondrous form its upgrowth to life and power. The miraculous has hence become inwrought into the very life, consubstantial with the being of Christianity. “Miracles,” says Newman, “form the substance and groundwork of the gospel narrative, and, like the figure of Phidias on Minerva’s shield, cannot be erased without spoiling the entire composition.”† Bolingbroke admits that, “The miracles of the Bible are not like those of Livy, detached pieces, which do not disturb the civil history, but the whole history is founded upon them; and if it were not a history of them it would be a history of nothing.”‡ Rothe says, that “Miracles and prophecy are not adjuncts from without to a revelation independent of them, but are constitutive elements of the revelation itself;” while Mansell affirms, “That miracles are part of the moral as well as of the sensible evidences, and cannot be denied without denying both kinds of evidence alike.”§ This is especially manifest in the position of Christ when he said, “That ye may know that the Son of man hath power on earth to forgive sins, I say unto thee, Arise, take up thy couch, and go unto thine house.” In this affirmation Christ makes the miraculous the test or proof of his spiritual power. He places his moral character at stake; and thus the supernatural becomes a necessity. Either the honour and honesty of Christ must perish, or a great miracle must be performed. The miraculous is thus an inseparable element of revelation, and can no more be separated from the moral and sensible evidences of Christianity than colour from the rainbow or light from the rays of the sun.

Second, the number and place of the miracles of Scripture. Those stupendous acts of God, like towers of demonstration, luminous with glory, are set in magnificent groups along the entire range of revelation. In the long period from the Creation to the Deluge but five or six miracles occurred. From thence to the preparation for the Exodus some two or three are found. Then the miraculous became quite frequent until the settlement of

* p. 32, Tract Society’s edition.

† *Essay on Miracles. In loco.*

‡ See Works. Do.

§ *Aids*, sec. 4.

Palestine. Between that event and the reign of Solomon, miracles, like angels' visits, were few and far between; while from thence to the time of Daniel they were numerous and striking. Then they ceased until the coming of our Lord Jesus Christ, who performed many mighty miracles, thirty of which are recorded in detail in the New Testament. Some nine or ten miraculous acts are related of the Apostles. This divine gift then gradually died out of the church; the supernatural paled and sank amid the blaze of gospel light. The miracles of the Mosaic and Patriarchal dispensations, about sixty in number, cover a period of 3,500 years, while the forty of the New Testament are limited to a little more than three years. Those great miracles, thus scattered through long ages, are nevertheless principally grouped in glowing grandeur around three important epochs, viz., the establishment of the Jewish theocracy under Moses and Joshua, its re-establishment under Elijah and Elisha, and finally, the founding of that great kingdom of Christ for which all previous dispensations were but the preparation periods.

From these facts it is evident that the Divine Being considered miracles an absolute necessity in revealing his will to man; that he also considered them of special importance at certain special periods of revelation; and that therefore, if a divine revelation be probable, miracles are equally probable, and that, as both possible and probable, the miraculous is the natural sequence of Deity; the logical corollary of an infinite mind.

Canada.

J. N.



ART. III.—ALL PEOPLE SUMMONED TO HEAR WORDS OF WISDOM.

AN EXPOSITION.

"Hear this, all ye people; give ear, all ye inhabitants of the world: both low and high, rich and poor, together. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my dark saying upon the harp. Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about."—Psaln xlix. 1-5.

THE authorship and chronology of this psalm are somewhat doubtful; but the scope and purpose are perfectly clear. There is an interest attachable to it from the fact that, it is an address to universal man. It deals with the solemn question of man's future

condition, and his present conduct as relating thereto. It exposes the folly of men ignoring death and eternity, and acting upon secular principles, as if worldly wealth and carnal gratification were the chief good. There is considerable sympathy between this composition and our Lord's parable of the rich man and Lazarus. The psalm, like the parable, conveys the idea that it is better to serve God under a struggle with poverty, than to follow a wicked course with plenty in hand, and power to do what we list. It checks the evil reasoning that springs within us when we contrast the prosperous wicked with the conscientious persecuted poor. And it points to a future state in which the condition of men will be final, and will be determined by the character which they sustained and acquired whilst they were on probation. These brief introductory remarks have respect to the whole of the psalm, though our purpose at present is to deal with only the first five verses. Although we intend to be expository in our treatment of the section, we will observe an orderly division.

I. THE GENERAL SUMMONS: "Hear this, all ye people; give ear, all ye inhabitants of the world: both low and high, rich and poor, together." This is decidedly œcumenical, and yet it is distinguishing. The whole world is challenged to listen. Then the whole is divided into two classes. The matter of the psalm affects both classes, but each of them differently. The high class it affects in the way of admonition, reproof being implied; the low class in the way of encouragement. The aristocracy need to be solemnly warned. The godly poor require to be addressed with words of cheer, and in an inspiring tone. Sympathy is due to the low, and the wholesome severity of admonition to the high. This order is sometimes to be reversed. If the low are daringly wicked they need warning; and if the high are of a drooping disposition, they require encouragement and kindly address; but as a rule it is needful to sink down the hills and to raise up the valleys. Under this first general head we may notice two particulars:

1. *The common call.* "Hear this, all ye people; give ear, all ye inhabitants of the world." The inhabitants of the *world* are addressed, *all* the inhabitants of the world, and all people, or more exactly rendered, all *peoples*, which harmonises with the broad spirit of the psalm. If it is a privilege to hear, none are excluded. If it is a duty to hear, none are excused or exempt from obligation. There is something sublime and majestic in a general summons; it has an august and sovereign air about it. We quote instances: the first verse of the next psalm is an example. "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." Psalm l. 1. "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his

holy temple." Micah i. 2. Sometimes heaven and earth are both challenged together: "Hear, O heavens, and give ear, O earth." Isaiah i. 2. Some of these broad utterances are quite capable of explanation on the narrower principle of application to all the inhabitants of the Holy Land, which was a world in itself. This admission, however, does not touch the passage we have in hand. As soon as we get away from the Old Testament into the New Testament, we come to undoubted world-wide utterances. Then the theatre enlarges. Every creature under heaven is charged to hear and favoured to listen. "The God of the whole earth" no longer suffers the nations to walk in their own ways as he did before the incarnation. He has ordered his gospel to be blown over the breadth of the globe. The commission runs, "Go ye into all the world, and preach the gospel to every creature." Mark xvi. 15. This psalm has the same width. As death and its ulterior consequences affect all men, the summons is given without distinction. On account of its importance it is expressed in sharp imperative terms: "Hear this," "Give ear," after the style we find in the New Testament, "He that hath ears to ear, let him hear." It is incumbent on all to listen to what concerns all. The demand made upon the ear sometimes follows the lesson given, to secure after-reflection, as, Matt. xiii. 9, but here the challenge foreruns the lesson as a quickening prologue to engage attention. We have next,

2. *The twofold division.* "Both low and high, rich and poor, together." The expression is elegantly varied. In the first part, "low and high;" in the second, "rich and poor," not poor and rich. We might have looked for uniformity; either "low and high," "poor and rich," or "high and low," "rich and poor." But the composer by a studied negligence reverses them for the sake of ease and grace. This by the way. The phrase, "low and high," has been explained of Jews and Gentiles. In respect of religious affairs the Jews occupied vantage-ground as compared with the heathen. They were accounted God's nobility and peculiar treasure. He promised them that as long as they preserved the purity of his worship they should have the excellency. "And the Lord shall make thee the head and not the tail, and thou shalt be above only, and thou shalt not be beneath." Deut. xxviii. 13. This promise answers expressly to the phrase, "low and high." It may be allowed without being held as the specific meaning, or regarded as exhaustive. Our translation, though it brings out the spirit of the original, covers its forcible idiomatic expressiveness. Literally rendered, it is, "Both the sons of Adam and the sons of man;" the sons of Adam meaning such as grovel in lowly condition and are level with the ground they tread on, and the sons of man, or Ish, indicating those who soar to distinction and power by taking the

lead in enterprise or holding the reins of empire. It is a distinction that flatters one class of men who have a shadow of greatness attending them, but who nevertheless are sons of earth and sons of Adam, as truly as their less pretending brethren of the soil. "I have said ye are gods, and all of you are children of the Most High. But ye shall die like men, and fall as one of them, O ye princes." Psalm lxxxii. 6, 7, with margin. The next clause is a simple repeat, "rich and poor," the aristocracy and the common people. In the competitions of life, some rise to superior position, and others sink into servitude. At the first, men would be more nearly equal. The gradations and degradations of society multiplied as time advanced, as ambition or talent or force of character or other causes operated to create them. Such distinctions we hold to be agreeable to the Divine will; only we doubt whether the distance between one class and the other may not be too great. Some men are richer than there is any need for, and some are poorer than is convenient, or helpful to virtue or social good. And in point of real dignity, namely, that which consists in character, both the high and the low are deplorably deficient. There is a serious want of moral worth in them both: "Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." Psalm lxii. 9.

The attention of both classes is challenged because they are alike liable to death, and responsible for their conduct. And, it would seem, they are admonished to lose sight of their respective conditions, and recognise their common standing before God. There is an emphatic connecting word in this clause, "rich and poor, *together*." The writer of this psalm would tell the rich what he has to say about them in the face of their inferiors, and he would encourage and honour the poor by assuring them in the hearing of their superiors, that the accidents of their mortal state should be no prejudice to their final exaltation. It is to be desired that the rich and poor should be *together*, and recognise their common origin and their equal accountability to God. Especially is it to be desired that they should meet in the house of God and mingle their voices in acts of worship. "The rich and poor meet together: the Lord is the Maker of them all." Prov. xxii. 2.

Our next general division is—

II. THE ASSURANCE GIVEN THAT THE SUBJECT SHALL BE WORTHY OF ATTENTION. "My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my dark saying upon the harp." This is the same as saying, The themes with which I will engage your attention shall not be trivial or light. If you bend your ears to my discourse your time will be spent to purpose, and your thoughts directed to matters of the deepest concern. It is ~~incom-~~

bent on any one who invites the public ear to listen to an oration, or who issues a composition to be read by all, to see to it that the material is such as to pay the hearers for the expenditure of precious time. Accordingly, you often find the scripture-writers asserting the dignity and excellence of their productions. The most ancient writer we know of opens the way and sets example in this. Composing a song under the prompting of Divine influence, he asks the deepest attention to it, and gives a promise that nothing drivelling or stale shall fall on the ears of the listeners. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Because I will publish the name of the Lord; ascribe ye greatness unto our God." Deut. xxxii. 1-3. Others who handled the pen of inspiration followed in this track, and commended their compositions as being of undoubted excellence. "Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine: forsake ye not my law." Prov. iv. 1, 2. "Have not I written to thee excellent things in counsels and knowledge. That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee." Prov. xxii. 20, 21.

Teachers of the present day, who have the work of public instruction to attend to, may not be able to claim equal right with those who were the organs of inspiration, and who wrote what was to be canonical and permanent and the standard of appeal. At any rate, they are under obligation to precogitate and ponder well the solemn verities which it is their business to utter. If they do this, the public may be assured that, as a general rule, their public orations will contain something that will minister to their spiritual profit. Conscious of a divine impulse on him, the author of our text says, "My mouth shall speak of wisdom, and the meditations of my heart shall be of understanding." And it was no common wisdom or ordinary knowledge he guaranteed, but something of a high order. So much is indicated by the two chief nouns in this verse being put in the plural number in the original, a device in that language to express grandeur, and which our scholars call the *plural of excellence*. "My mouth shall speak of *wisdoms*, and the meditations of my heart shall be of *understandings*." The choicest wisdom and the deepest knowledge. To the same purpose is—

Verse 4: "I will incline mine ear to a parable: I will open my dark saying upon the harp." In a later psalm this is imitated with some differences in favour of this, "I will open my mouth in a *parable*: I will utter dark sayings of old." Ps. lxxviii. 2. Ours is better,

inasmuch as the ear is brought into requisition, and also the harp. And moreover, the quotation we have made is from a psalm decidedly Jewish, addressed to "my people," and bearing marks of limitation sharply defining the holy seed. Ours is addressed to all peoples. The author puts himself into the position of a learner giving deep attention to his subject—inclining his ear. "Doth not the ear try words?" Job xii. 11. He who submits and bows down his ear to God's mouth is the fittest to open his mouth to men. The harp is an important accompaniment. It may mean that he would use the harp to elevate his mind and assist his apprehension of the theme, just as Elisha, when he would prophecy, said, "Bring me a minstrel." 2 Kings iii. 15; comp. 1 Sam. x. 5. Or it may mean that he would indite a classical composition, such as was set to the harp, and was sung and played together, or he would give an explanation of the point in hand as sweet and agreeable as harp-music. His purpose is evidently to commend what he had to deliver. For this reason it is that a parable is promised, and a dark saying. To speak in a parable is to utter something choice, and to disclose a dark saying is to reveal important truth. It is not the design here to propound a dark saying which may perplex and puzzle those who hear it, and mock their efforts to catch its import. It is a kindlier deed that is promised. I will *open* my dark saying. Parables and dark sayings are such close neighbours in rhetoric or literature, that they often take the same name, as if there was no distinction or difference. They may, however, be distinguished. A parable proper is a composition of some length, with parts and proportion, in which a subtle meaning runs in parallel with the obvious and superficial sense. Dark sayings were something of the same nature, only more sententious, characterised for brevity and pith, with much sense in small space, and capable of manifold application. They were often simply moral sentences, adorned with rhetorical devices; and such moral propositions were called parables even when they were devoid of ornaments. Balaam's discourse concerning Israel, in the twenty-fourth chapter of Numbers, is called a parable, although it lacks the very fabric of such a composition. It bears the name because it is expressed in poetie and impassioned style. For the same reason Job is said to continue his parable when no such thing came from his lips, but only a chain of choice sentiments, expressed in pure and classical terms. Our author may simply intend to say that the drift of his discourse should be on a matter of the greatest moment to mankind, such as they need not regret spending their time over. It is a matter to be thankful for that, in this age of the world in particular, so many facilities are afforded to come at saving truth. To many persons the most obvious and important verities of Scripture are like sealed rolls or dark sentences. But what is the

reason? Is there no key to open the gate of knowledge? Is there no interpreter, one among a thousand, to shew the divine rectitude to feeblar minds? Or has their Maker deprived them of wisdom? Have they been left with just a little too little of intellectual force? or, is their obtuseness the consequence of moral perversity? We feel no hesitation in affirming that the non-perception of divine things is due to the want of willingness and moral honesty. Men are ingenious enough if they would be ingenuous, frank, docile, submissive.

The door of the temple of truth hangs on its hinges so easy that it will open to the gentle touch of a child's hand. But if intellectual pride approaches it, the giant may push till his strength is gone, and find no entrance. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." Matt. xi. 25, 26.

We come now to,

III. THE GRAND QUESTION. Some think this the hinge of the entire psalm, "Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?" We require to deal with terms and phrases in opening this verse. Fear! What shall we say about this unworthy passion? It is a frailty to which we are all more or less subject. There are few *men* whose breasts do not own such an element. To women and children it is thought no disgrace. Men are tempted to boast an exemption from it; and it certainly becomes them to be less touched with it than children and the frail sex are. Yet they may be moved with it upon occasion, even the strongest of them. There is a right exercise of it. Its main object is God. To fear him is proper. He bids us, and expects us, to render this tribute to his majesty and power and authority. He is "the God of Abraham and the fear of Isaac." Gen. xxi. 42. The fear of him would save us from many other fears, base, sinful, uncomfortable fears. Also, there is a fear of man which is right, a solemn respect to parents, magistrates, and persons in authority over us, such as to keep us subject to order. There is a bad fear of man that betrays us into neglect or omissions of study, or into falsehood and wrong-doing. The fear of death, or of physical injury, is perhaps what our text bears on, and the fear of man likewise, as it may affect the free discharge of moral duties and religious obligations. We do well to cherish a sense of shame concerning fear, for it is founded in weakness or in something worse. It is often the offspring of guilt. The child that is conscious of a yet undetected fault, dreads discovery and the rod, or a smart reproof. Troublesome as fear is, it is useful. It is connected with salvation. "By faith Noah being warned of God, of things not seen as yet, moved with fear, prepared an ark

to the saving of his house." Heb. xi. 7. "And others save with fear." Jude 23. "Work out your own salvation with fear and trembling." Philip ii. 12. In the mind of Felix fear worked excellent convictions, though he fell short of salvation. It operated better still on the Philippian jailor. It is of great use to a preacher as a point of appeal. "Knowing the terrors of the Lord, we persuade men." Useful as fear is both to saints and sinners, it is also in several ways hurtful; so the Bible provides exhortations and rational arguments against it. "Fear not," is of frequent occurrence on the inspired page; "Fear not, Abram;" "Fear not, thou worm, Jacob;" "Fear not, daughter of Sion;" "Fear not, little flock." On some day of leisure sit down and count up how many "fear-nots" you can find in your Bible, and you will be surprised at the number. It is well for poor faint hearts that there are so many sound arguments against fear. Wherefore should I fear? Is there any real ground for fear? Yes, there are plausible and obvious reasons for it; but there are overbalancing and counteracting considerations against it. Hope may rationally overtop and allay the dreads and anxieties of a child of grace, who has taken refuge in God's mercy as revealed in Christ. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" Psalm xxvii. 1. We may notice—

The times when fear may be active: "In the days of evil." In good days of prosperity and quietude, fear slumbers. It keeps the shade in fine bright weather. Let there be foul days, clouds and rain, and thunder and lightning, then "fears shall be in the way," and the aid of reason and the power of grace will be wanted to conjure them down. There are various days of evil. We will name some.

1. *Days of persecution are evil.* Our text may be explained as referring to such days. One of the renderings given to it answers to this: "Wherefore should I fear in the days of adversity, when the iniquity of my treaders-down compasses me about?" Treaders-down might be a figurative description of his own heels, used for treading down anything; but according to the scope of the psalm it is likelier to be an expression for external enemies. It has frequently been the lot of the pious poor to be trodden down under the heel of oppression. Nor has it always been the naked heel. The heavy-plated heel of wickedness has left its impression on the necks of saintly characters. Such were evil days. And what was the greatest fear of good men in those times? The fear of suffering would affect them no doubt, but there were nobler fears in action; the fear of sinning, the fear of proving false to God's cause, of losing patience and forbearance towards their enemies, or of foregoing their trust in God. All to the same purpose is another

rendering: "Wherefore should I fear in the days of evil, when the iniquity of my *supplanters* shall compass me about?" The heel is the symbol of fraud and injury. Jacob's name is famous in relation to this; he was called Jacob because he grasped his twin brother by the heel upon the very threshold of life,—a prophetic action, forerunning deliberate deceitful dealing at the ripe age of manhood. Esau's bitter complaint is justly founded. "Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright, and behold, now he hath taken away my blessing." Gen. xxvii. 36. When society becomes very degenerate, and our neighbours and blood-relations are not trustworthy, then are the days of evil. Is it not evil when those whose friendship we found to be sweet, and fancied to be firm, deal deceitfully, and trip up our heels? This is what a prophet complained of, and founded his advice on. "Take ye heed every one of his neighbour, and trust ye not in any brother, for every brother will utterly supplant." Jer. ix. 4. There have been times when the saints have had need to mind their heels. We do not say that the present times are such. We judge it ill-advised to counsel and condole, as if good people were besieged and sore beset. Only, till the days of the millennium come, all times will have a touch of evil, and will make some demand on the patience and bravery of Christians. Again,

2. *Days of affliction are evil.* We wince at personal affliction; it is not joyous, but grievous. We deprecate it. And if it comes upon us notwithstanding our prayers to the contrary, we beg to be relieved of it as soon as is consistent with the Divine will. We are in haste for the return of health and vigour. We adopt Moses' prayer: "O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil." Psalm xc. 14, 15. The desire of ease will prompt us to pray for deliverance. There is something of equal, if not of superior, importance to attend to in the evil day. It is a time for inquiry, to seek out the moral reason of such discipline; whether it fell upon us to exercise us, without any provoking fault, or whether we drew it upon us by misdemeanour, omission, or defection. How often may we find that we sinned before we suffered, and that we suffered because we sinned! With providential rebukes God corrects us for our sins. It is the iniquity of our heels that encompasses us; though it is the hand of God that is upon us, the deserving cause is in ourselves. "The yoke of my transgressions is bound by his hand." Lam. i. 14. David found it so; disease poisoned his flesh, and made his bed hard to lie on. He discovered the reason of all his discomfort to be in himself; he did not go *searching* among natural causes for it, but dropped on it at once

in his character. "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones *because of my sin*. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me." Psalm xxxviii. 3, 4. It will hardly be believed by some that a conviction of personal demerit will contribute aught to moral fortitude. It will be said that it is likelier to make us cowards, and crush us into imbecility. So it would if mercy had no place in the system of government we are under, or if afflictions were but punitive without being intended as reformatory and of moral tendency. Viewed in the light of Bible teaching, afflictions dispose the mind to firmness when God is acknowledged in them. "Wherefore doth a living man complain, a man for the punishment of his sins?" Lam. iii. 39. Wherefore should we droop into despondency? Chastisement in this life is to save us from punishment in the next. Say that it is an evidence of displeasure; what then? Cannot displeasure and love co-exist? A father's displeasure with his child may even be the evidence of his love. If our quick-heeled sins overtake us, and their penal consequence be exhausted on us here, it is well.

3. *Days of old age are evil.* Some interpreters make this the specific meaning. It is certainly very plausible. Evils of various kinds are the heritage of age. Longevity has a heavy tax imposed on it, and cannot escape the payment. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." Ps. xc. 10. The days of age are not, as the days of youthhood, for action, enterprise, or enjoyment. The senses are not so lively. Physical energy is impaired. Pleasure is confined within a narrow sphere. It is an evil time. On this it is that Solomon bases his advice to the young man to make good use of his prime, and consecrate it to the service of his Maker, as the best mitigation of the evils of old age. "Remember now thy Creator in the days of thy youth, while *the evil days* come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Eccles. xii. I. The days of age are more or less evil as the early part of life was well or ill spent. We reap in age what we sow in youth. Indulgence in sinful courses and vicious pleasures in youth is sure to produce a harvest of evil in the decline of life, and either to cut off some years or seriously to embitter them. Body and mind both suffer, the body being borne down with infirmity and the mind haunted with remorseful memories. By timely forecast and care we may stave off much evil. Perhaps, however, no man lives a life so pure but that there will be something to give a shade of sadness to his last days. Thrown upon our personal deserts, we would have cause to fear in the solemn review for which our chair-days will afford us leisure.

Our freedom from dread, when we shall feel the shadow of eternity falling over us, will be due to our knowledge of a Saviour and of a better life, and to our assurance of an interest in both. Wherefore should a Christian fear? Sin is the grand cause of fear. But his sin has been atoned for by Christ, and pardoned upon penitent acknowledgments. "The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ." Amen.

T. G.



ART. IV.—ABRAHAM LINCOLN.

No. I.

The Life and Public Services of Abraham Lincoln, sixteenth President of the United States; together with his State Papers, . . . and the closing scenes connected with his Life and Death. By HENRY J. RAYMOND. To which are added, *Anecdotes and Personal Reminiscences of President Lincoln.* By FRANK B. CARPENTER. New York: Derby and Miller, 1865.

THE author of this work has laid his own countrymen and the world under considerable obligation for the lengthy but satisfactory narrative here furnished of the life and public acts of a good and a great man. Its subject is a study of no common interest to all admirers of illustrious biography. The *oneness* of Abraham Lincoln's character, together with the *oneness* of his mode of action in all public and private affairs, and the elaborate exposition of this singularity in the volume before us, give it a charm that is irresistibly gratifying, and relieves that dulness which its prolixity might otherwise occasion. The work is a thorough exposition of the "principles which guided his conduct, and the policy by which he sought to carry them out, the temper and character which were the secret sources of his strength;" and an ample store-house of materials for aiding in the "understanding aright the character and conduct of the most illustrious actor in the most important era of American history." We thank Mr. Raymond for his excellent and valuable volume, and Mr. Carpenter for the highly interesting and entertaining pages which he has gratefully contributed in remi-

niscences of his illustrious friend. Our readers could not spend a dozen shillings at their booksellers better than in the purchase of this tastily got up book of American biography.

Some names are laconic histories. Men and measures have become so interwoven in the course of events, that the name of the one is the record of the other. Let, for instance, the name of Luther be mentioned, and instantly the history of the Reformation is reproduced. Luther's name is a laconic history. And so is the name heading this article. Abraham Lincoln is the laconic history of American Union and emancipation. Who can think of the one without thinking of the other? Future ages may forget his plebeian origin, mean occupation, humble education, political principles, jocose manner, unpolished state papers, almost overstrained merciful deeds, and even his tragical end, but never, while the history of nations is retained in the records of literature, can the name of Abraham Lincoln be remembered other than in connection with the restoration of the American Union and the emancipation of four millions of slaves.

Abraham Lincoln was a hero. Warriors are not the only heroes. Ages long passed awarded the title of hero to warriors only, and to them promiscuously; but eventually it was given to all those who were distinguished in war, in arts, in philosophy, or in any of the more prominent spheres of human action. At the present a hero "is one who displays a very high degree of valour and self-devotion in the cause of country, or some such cause." Accepting this definition of a hero, then Abraham Lincoln was one. The volume before us is replete with evidence of his great valour and self-devotion in the cause of his country. Can there be a doubt that he who could assume the chief authority in a great nation, on the eve of a most fearful and fratricidal civil war, conduct it through four years of bloody conflict with marvellous adroitness and skill, and secure the total abolition of the most monstrous system of wrong which ever cursed the face of the earth, was wanting in the elements of true heroism?

High as is our admiration of President Lincoln, we confess to no wish to write him *Abraham the Great*, after the style and fashion of Alfred the Great, Peter the Great, and other epoch men, though his greatness would equally compare with theirs. We prefer rather to see his name written plain Abraham Lincoln, as it is put upon his tombstone in the Springfield cemetery. In itself, and in its associations, it is a great name; and by posterity, near and remote, will be held as a synonyme of true manly greatness. Henceforth no galaxy of great names will be complete that does not contain that of Abraham Lincoln. It is possible that this claim to greatness may not be conceded by certain cynics who can

see greatness in nothing, and by certain idolaters of outward show who can see no greatness apart from heraldry and patrimony. Carlyle says that "no sadder proof can be given by a man of his own littleness than disbelief in great men; it is the last consummation of unbelief."

But what is a great man? No two persons will be found to give the same definition. Carlyle, the high-priest of hero-worship, says, "great men are all sincere and earnest men." However they may differ on other subjects, they are eminently distinguished for earnestness and sincerity. Waldo Emerson says, "A great man is one who has a large stomach; one of great affinities, who takes up into himself all arts, sciences, all knowables as his food, who can spare nothing, who can dispose of everything." Such a man we confess never yet to have known; for the assertion that "Plato, like every great man, consumed his own times," is manifestly incorrect, and such a man is an impossibility. Mr. John Ruskin also believes in great men, and is of opinion that "the first test of a great man is humility." Not that he therefore supposes a great man to be ignorant of his greatness; "for," says he, "all great men not only know their business, but know usually that they know it; only they don't think much of themselves on that account." Professor Ranke again, the historian of the popes, contributes a fresh notion. In speaking of Alfred he indignantly asks, "What right has he to be styled 'the great'? That title belongs only to those who have fought not merely for private but at the same time for great general interests." Now in the language of a recent writer, "Speaking broadly, there appears to be two classes of men to which general opinion is willing to assign the highest and most honourable title in its power to bestow. First, there are those in whom certain active masculine qualities are developed in a very high degree and successfully made patent to the world. In this class (to take notable examples) are Dante and Napoleon. These men are 'great' in the worldly sense of the term. Secondly, there are those who are esteemed great in proportion to their goodness and the beneficial effect they have exercised on human virtue and human happiness. In this latter, which is the general class, Washington is a greater man than Napoleon; and John Howard, or the inventor of printing, is perhaps greater than either." Measured then by the standard of personal goodness and relative benefit, Abraham Lincoln stands forth one of the class of truly "great men." And so, surely, those men who have done most for the good of their fellow-creatures are the *best* men, and the *best* men are the truly *great* men.

The history of great nations is in fact the record of great men and their great deeds; and it is good to refresh the memory by reading of them and thinking of them. We only know nations by

their great men, as we only know in the night great cities by the lamps.

The ancestors of Mr. Lincoln were English, who emigrated to America with the followers of William Penn about the year 1682. They were poor though industrious people, and sought by their exodus to improve their circumstances. Abraham, the grandfather of the president, was what is termed in America a "settler," and had just secured a home for his little family when the shot of an Indian, who came upon him stealthily while at work some distance from his log cabin, deprived him of life and his family of its protector and provider. This shocking event necessitated the immediate removal of Mrs. Lincoln and her five children to a securer abode. Thomas, the eldest son and the father of the president, was now only six years old, but he assisted his widowed mother in providing for the family; and it was not until he was twenty-eight years of age, and the family had ceased to need his aid, that he sought a partner and home for himself. In 1806 he married Nancy Hanks, a Virginian by birth, a woman of rare mental endowments and a Christian. Immediately after their marriage the couple removed to Hardin County, Kentucky, and there, on February 12th, 1809, Abraham Lincoln was born. Without affirming that genius is hereditary, how commonly persons of eminence descend from parents of unusual endowments. The mother generally is a remarkable character. It may almost pass into a proverb that, rare men have rare mothers. This truth is not less real than recognisable. Napoleon saw it clearly, and desired for France good mothers. Garibaldi, the patriot hero of Italy, is proud to share his extraordinary character, conduct, and success with his "angel" mother. Speaking of his mother he eloquently says, "If there is any good feeling in my nature, I loudly declare that it is from her I received it. Her angelic character could not do otherwise than have its reflex in me. Is it not to her pity for the unfortunate, to her compassion for the suffering, that I owe that great love, I will say more, that profound charity for my country, which has procured me the affection and sympathy of my unfortunate fellowcitizens? Certes, I am not superstitious, and yet I will affirm this, that in the most terrible instances of my life, when the ocean roared under the keel and against the sides of my vessel, which it tossed like a cork; when bullets whistled in my ear like the wind of the tempest; when balls showered around me like hail; I constantly saw her on her knees, busied in prayer, bent at the feet of the Most High, and for me. That which gave me that courage at which people have sometimes been astonished, was the conviction I felt that no harm could happen to me while so holy a woman, while such an angel was praying for me." And was Abraham Lincoln in no way indebted for his "rare mental

endowments," and "glorious achievements," to the genius and prayers of his mother? We leave the contrary to be shown by other writers who may know more of his history than ourselves; but unless they have more evidence to adduce than we find in the volume before us, it will be impossible for them truthfully to do so. Then while genius is not hereditary, it is a pleasant thought that it is not classific. Titles, estates, &c., are the monopoly of the aristocratic or upper classes of society in England, but there is no monopoly of genius by any class in any country. The Great Disposer of all things distributes mental riches among all classes and all peoples as it pleaseth him, and as it serves his sovereign purposes. The sons of peasants as well as the scions of princes have risen to eminence, yea, pre-eminence in the world of arts, science, letters, philosophy, and poetry in all nations, in all ages, and be it said in truth many more of the former than of the latter. The creation of the American Republic has furnished an illustration of how genius in a log cabin can rise to the chief seat in a senate directing the affairs of more than 30 millions of population; of how a rail-splitter can become the presidential ruler of a great nation; of how genius in a labourer's son is equal to genius in a king's son, and of how the one can preside over a nation as efficiently as the other, even with less educational and circumstantial advantages. Such truisms are worthy of universal knowledge, and ought to be placed ever before the minds of our youth, to whom indeed Abraham Lincoln may be recommended as a very suitable study.

The early education of Mr. Lincoln was exceedingly (to use his own term) defective; owing not to the distaste of his father for learning, for feeling keenly his own deficiency, his determination was to give his son every possible advantage in the acquisition of education, but to the poverty of the family. When scarcely seven years old, he was sent to school to a Mr. Hazel with an old copy of Dilworth's spelling-book, but which constituted, it is said, one-third of the family library; but how long he attended and what was his proficiency cannot be accurately stated. He certainly could not have attended more than a year, as ere he was eight years of age his family had removed to Spencer County, Indiana, and little Abbe had to begin the serious business of life with the privilege of attending school a day occasionally. Mr. Dasey, one of his teachers in Indiana, who is still living, tells "with great satisfaction how his pupil, who was then remarkable for the diligence and eagerness with which he pursued his studies, came to the log-cabin school-house, arrayed in buckskin clothes, a racoon-skin cap, and provided with an old arithmetic which had somewhere been found for him to begin his investigations into the 'higher branches.'" In connection with his attendance upon a Mr. Crawford's school, an incident is told which is sure to find a place in every biography of

the late president. Books were, of course, very hard to find in the sparsely settled district of Indiana, where the Lincoln family had their home, and every printed volume upon which Abraham could lay his hands was carefully guarded and eagerly devoured. Among the volumes in Mr. Crawford's scanty library, was a copy of Ramsey's *Life of Washington*, which Abraham received permission upon one occasion to take home with him. During a severe storm he improved his leisure by reading his book. One night he laid it down carefully, as he thought, and the next morning he found it soaked through. The wind had changed, the storm had beaten in through a crack in the logs, and the appearance of the book was ruined. How could he face the owner under such circumstances? He had no money to offer as a return, but he took the book, went directly to Mr. Crawford, showed him the irreparable injury, and frankly and honestly offered to work for him until he should be satisfied. Mr. Crawford accepted the offer, and gave Abraham the book for his own, in return for three days' steady labour in pulling fodder. It is said that one Zachariah Riney, a Roman Catholic, had the honour of instructing the future president in the rudiments; and that for his ability to read the Bible, a book which as a Christian woman she prized above all others, and to write, he was entirely indebted to his excellent mother. Scarcely had this devoted woman accomplished her noble task ere she was called to her reward in the skies, and Abraham Lincoln's home was motherless. "It is impossible to estimate the influence which this faithful mother exerted in moulding the character of her child; but it is easy to believe that the earnestness with which she impressed upon his mind and heart the holy precepts of the Bible, did much to develope those characteristics which in after years caused him to be known as pre-eminently the 'honest' man. There is touching evidence that Abraham Lincoln held the memory of his mother in sacred remembrance." Naturally fond of reading, he availed himself of all his leisure in perusing the best books accessible to him in his wilderness home, evincing a great preference for the *Life of Henry Clay*, *Esop's Fables*, and *Bunyan's Pilgrim's Progress*, and no doubt he was much indebted to the last two volumes for that quaint phraseology and style which was one of the peculiar and favourite characteristics of his speech and pen.

These characteristics, however, can hardly be considered second-hand, any more than a scholar's erudition can be classed as such because he has acquired it by the means of books, masters, and universities; rather they partake of the character of a fac-simile, a mould from a pattern. It appears to us that if ever a man was original, and that in all sides of his character, *that* man was Abraham Lincoln. Not to speak here of the Divinity which shapes more or less all human character; speaking apart from this, what

Mr. Lincoln was, *that* he made himself; and no greater instance of a self-made man can be furnished by any country, in any age of the world's history.

Early in life, while yet a child, obliged to work in aid of the support of the family, President Lincoln was inured to toil. During his *labouring* career we find him engaged in several kinds of employment, all alike menial and of small remuneration. Now a flat-boat man, at "ten dollars a month and found;" then a rail-splitter to fence in the new farm to which his father had removed in Illinois; next a store-clerk in "order to keep his father's family, who were partially dependent upon him, from positive want." The servant, however, became master, for, at the age of twenty-four years, he commenced storekeeping on his own account, and secured the postmastership of the town; but not being so successful as he wished, he sold out. On the proposal of John Calhoun, he next took up surveying, found plenty of employment, and won a good reputation for ability in the business; but the financial crash in 1837 destroyed his business, and his instruments were finally sold under a sheriff's execution. Succeeding this reverse he gave himself vigorously to the study of the law, with the double view of practicing as a lawyer and preparing for political life. His success as a politician is as widely known as is the existence of the American nation, but his admission into the legal profession, and his success therein in bettering his future, may not be known, except to the few.

Previous to entering upon the political career of President Lincoln, by which he became known to the world, it may be well to mention one or two incidents connected with his political pupilage. It is worthy of mention that the years intervening between his school days and political life were not spent in total neglect of education and literature, but every opportunity was embraced to improve his mind. Amidst changes in occupation and reverses in business he found time to master grammar, and to make a synopsis of every book he perused, so as to fix the contents better in his memory. And it is not less creditable to the patriotic sentiment of our subject that, when the Black Hawk war broke out in 1832, he joined the volunteer company and took the field against the Indians. This was the first and last of his *actual* military career, but who can say how much the success of the late civil war in America, in which he was *virtually* engaged for four years, was due to the experience in such tactics which he gained during that three months' campaign?

As we have already intimated, the political career of Abraham was the most prominent part of his life. The great world would *never* have known him except for his presidency. Of course, the *great* genius we see displayed in that position was inherent. Cir-

cumstances may develop qualities of mind and heart, but cannot create them. He would have been really as great a man "undeveloped by politics as developed; the only difference being that in the one case it was genius in repose, and in the other genius in display;" but it is in the display of genius that prominence and publicity are secured.

The elevation of Abraham Lincoln to the presidency of his native country was not the first step in his political life, but the last. Many previous steps had been taken, singularly preparing him for the responsible duties of that exalted office. His first political step was taken on somewhat untried ground, and it slipped. In 1832 he contested for a seat in the Legislature of his own county and lost by seven votes. "This, be it remembered," says Raymond, "was the first and last time that he was ever beaten before the people." In 1834 he again ran for the Legislature, and this time was elected. Then that political life commenced of which his country has cause to be proud. Two years later he was again elected as one of the seven representatives from Sangamon county, and during this term he was assigned a place on the Finance Committee, his membership of the Committee on Public Accounts and Expenditure during his first term having qualified him for this duty. Four years later he was, for the third time elected to the state Legislature. His position as leader of the Whigs in the house was so well recognised, that he received the party vote for the speakership, and was defeated by only one vote. In 1840, for the fourth successive term, he was returned to the Legislature, and again received the vote of his party as the candidate for speakership; and on the termination of this term he might have been re-elected had he not declined a nomination in order that he might devote his whole time to the practice of his profession. The next four years were spent in private life, during which he married Miss Mary Todd, daughter of the Hon. Robt. S. Todd, of Lexington, Kentucky (who now mourns his violent death); and stumped Illinois for Henry Clay, "his beau-ideal of a statesman," whose life he had read admiringly in early years, and for whom, as years advanced, he felt an enthusiastic admiration. At the close of this period, he was induced to accept the nomination for Congress, and in the district which had, two years before, given Mr. Clay, for president, a majority of 914 votes, he astonished himself and his friends by rolling up a majority of 1511, and to add to the significance of his triumph, he was the only Whig representative from Illinois, which had then seven members in that body. Now commences that part of his political career called the congressional: a part which gave him a voice and vote in the affairs of the whole country. And very early he found himself obliged to act his part in the great Congress of the nation. The Mexican war was in

progress at the time, and Congress had to deal with grave questions arising out of it, besides determining and providing the means by which it was to be carried on. Besides, the irrepressible slavery question was there also, in many of its protean forms. Mr. Lincoln highly disapproved of the war, refused to vote its righteousness, attacked it in a series of eight resolutions, requesting the president to give the house information on the point, but voted supplies for the army. Paradoxical as this course may seem, it was proper. An army doing its country's bidding, be it justly or unjustly, must not be left to perish. It required no little sagacity, at that time, to draw a clear line of demarcation between supporting the country while engaged in war and sustaining the war itself, which Mr. Lincoln, in common with the great body of the party with which he was connected, regarded as utterly unjust; but he was fully equal to the difficulty.

The first speech which Mr. Lincoln made in the house was on January 12th, 1848, in which he commented on the resolutions he had submitted to the president on the injustice of the Mexican war; and in his own homely and forcible manner discussed the absurdities and contradictions of President Polk's message, and exposed its weakness. His second speech, delivered about six months after, in defence of the position General Taylor, the Whig candidate for the presidency, had taken regarding the exercise of the veto power, is perhaps more strongly marked by Mr. Lincoln's peculiarities than any other of his congressional utterances. The keen sarcasm with which he exposed the inconsistencies of both General Cass and Mr. Van Buren, is not surpassed in any of his subsequent efforts.

It is scarcely necessary to state, perhaps, that during his entire congressional service Mr. Lincoln steadily and persistently cast his vote upon the side of freedom. He was not a rabid abolitionist, who would abolish slavery and the slave trade without due respect to the constitution of the country, and hence recorded himself against laying on the table, without consideration, petitions in favour of the abolition of slavery in the district of Columbia and against the slave trade; whilst on the question of abolishing slavery in his own district he took rather a prominent part, as it was, he considered, perfectly consistent with the constitution. Unfortunately, his then efforts for liberty were in vain. The time had not yet come.

Mr. Lincoln's first congressional career terminated at the close of the session (4th March, 1849), and, for reasons satisfactory to himself, he declined re-nomination, although his re-election, had he consented to become a candidate, was morally certain. In this same year, however, he was the Whig candidate in Illinois for United States senator, but without success, the Democrats having the control of the State.

And now occurred another break in his political life for a few years, during which Mr. L., while he did not allow his mind to be entirely diverted from the observation of the important political events then transpiring, prosecuted his profession with honour and emolument, and found leisure to indulge the exercise of his inventive faculties. In 1849, we may digress to say, he constructed a plain and simple model of a steamboat, which he designed for the better navigation of the western rivers. The main idea is that of an apparatus resembling a noiseless bellows, placed on each side of the hull of the craft, just below the waterline, and worked by an odd but not complicated system of ropes, valves, and pulleys. When the keel of the vessel grates against the sand or obstruction, these bellows are to be filled with air, and thus buoyed up the ship is expected to float lightly and gaily over the shoal, which would otherwise have proved a serious interruption to her progress. The model is in the Patent Office at Washington, where it has rested for more than twenty years, and where, doubtless, owing to the celebrity of its inventor, it will much longer remain as one of the most sacred relics in that vast museum of unique things.

"The Lincoln-Douglas debate" may be regarded as one great step in the political path of Abraham Lincoln, for, no doubt, it was his success in that campaign which led to his nomination to the presidency. For twenty years and upwards these two men had been politically opposed to each other, especially on the subject of slavery and its appendages, and more than once had Mr. L. successfully opposed the wily, deceptive sophistries of his learned opponent. But it was reserved for the senatorial contest of Illinois, in the summer of 1858, to give rise to those debates which have become a distinguished part of the political history of the American nation. The North and South were not more deadly opposed to each other in the late civil war than were Judge Douglas and Abraham Lincoln opposed in principle and purpose.

"Each recognised the other as the embodiment of principles to which he was in deadly hostility. Judge Douglas was the champion of all sympathizers with slavery at the North; of those who openly advocated it, and still more of those who took the more plausible and dangerous part of not caring whether it 'was voted down or up.' Mr. Lincoln's soul was on fire with love for freedom and for humanity, and with reverence for the Fathers of the country, and for the principles of freedom for all, under the light of which they marched, he felt that the contest was no mere local one; that it was comparatively of little consequence which man succeeded in the fight, but that it was all-important that the banner of freedom should be borne with no faltering step, but 'full high advanced.'" Mr. Douglas had a strong party inside and outside of his State, and in consequence of his defection from the then openly-avowed

pro-slavery policy of his party, and the commendation which he had earned from many Republicans, he was probably stronger than ever. Of course, under these circumstances, it required a man of no ordinary ability, and of no ordinary hold upon public regard, to contest the State of Illinois with the "Little Giant," as the Judge was facetiously termed. In the tournament of debate Mr. L. was the first to fling down the gauntlet, which was accepted.

It will be impossible to give anything more than a brief synopsis of this celebrated debate. It was generally the verdict of the press and of the country that, in every encounter Mr. Lincoln held his ground firmly against his talented opponent; and it is very probable that the majority accorded to the former the meed of victory. One extract only have we space to give, and we give it because of the noble tribute it pays to the Declaration of Independence. "Now, my countrymen," spoke Abraham Lincoln, "if you have been taught doctrines conflicting with the great landmarks of the Declaration of Independence; if you have listened to suggestions which would take away from its grandeur, and mutilate the fair symmetry of its proportions, if you have been inclined to believe that all men are not created equal in those inalienable rights enumerated by our chart of liberty, let me entreat you to come back, return to the fountain whose waters spring close by the blood of the Revolution. You may do anything with me you choose, if you only heed those sacred principles. You may not only defeat me for the senate, but you may take me and put me to death. While pretending no indifference to earthly honour, I do claim to be actuated in this contest by something higher than an anxiety for office. I charge you to drop every paltry and insignificant thought for any man's success. It is nothing; I am nothing; Judge Douglas is nothing. *But do not destroy the immortal emblems of humanity, the Declaration of American Independence.*" The result of the contest was a majority of more than 4000 popular votes for Lincoln over Douglas, but the vote for senator being cast by the Legislature, Mr. Douglas was elected, his supporters having a majority of eight, on a joint ballot.

Thus Mr. Lincoln lost a seat as senator, but he gained a national reputation, not only as an able debater and eloquent orator, but as a sagacious and wise politician; wise enough to stand inflexibly by principles of the soundness of which he was himself satisfied, even against the judgment of earnest friends. The result was surely providential. An over-ruling Providence, the workings of which can now be clearly traced, but which were then inscrutable, by securing this result, ultimately gave the nation for its chief magistrate the man best fitted to carry it safely through the most trying period of its history.

It is just to Mr. Lincoln to remark that in this contest, in which

perhaps, the severest test that could have been applied to any man's temper was applied to his, he not only proved himself an able speaker and a good tactician, but demonstrated that it is possible to carry on the fiercest political warfare without once descending to rude personality and coarse denunciation. It is stated on the authority of a gentleman, who followed Mr. Lincoln throughout the whole of this campaign, that "in spite of all the temptations to an opposite course to which he was continually exposed, no personalities against his opponent, no vituperation or coarseness, ever defiled his lips. His kind and genial nature lifted him above a resort to any such weapons of political warfare; and it was the commonly expressed regret of fiercer natures that he treated his opponents too courteously and urbanely." This picture presents the man as he appeared and acted. Vulgar personalities and vituperations are the last thing that can be truthfully charged against Abraham Lincoln. His heart was too genial, his good sense too strong, and his innate self-respect too predominant to permit him to indulge in them. His nobility of nature has been as manifest throughout his whole career as his temperate habits, his self-reliance, and his mental and intellectual power.

His next step was the presidency.

W. W.



ART. V.—RECOGNITION OF THE DEITY.

KNOWLEDGE is one of the characteristic distinctions of human nature, and gives man sovereignty of all the tribes of earth. Man's capacities for the acquisition of knowledge, and his endless advancement in the arts and sciences, prove that even in his fallen estate he has something truly noble in his constitution; he is a royal palace in ruins. The study of the sciences refines and invigorates the mind, expands the intellectual faculties, and germinates an aversion to vulgar recreations and pursuits. If to trace the unbounded power and exquisite skill exhibited in the most minute, as well as in the mightiest parts of creation, yields us inexpressible delight, what science can in dignity compare with that which treats of the glorious Author of all the marvellous wonders we behold? As matter of mere speculation, the contemplation of the being and attributes of God, as manifested in

his works and in his word, is the most sublime subject that can occupy our intellects, and is most calculated to ennoble and deepen the finer susceptibilities of our moral nature. It is written, "This is eternal life, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." The most momentous issues are involved in our knowing the character of the Creator of the universe in his paternal relation to his spiritual offspring, that of a REDEEMING GOD.

That there is a God is the clearest dictate of reason. The Bible assumes his existence without proof, as a primary and an essential condition of creation. A self-existent being, eternal, omnipotent, and infinitely wise, is a cause adequate to the production of all things, and we cannot conceive of any other cause sufficient for their origination. This may be illustrated by a reference to the law of gravitation, discovered by Sir Isaac Newton. Before this illustrious astronomer could positively affirm the existence of this law beyond the surface of our planet, he tried if it would fulfill the conditions presented by the phenomena of the heavenly bodies. Now, the existence of the Deity satisfactorily explains all the phenomena of nature; whilst revelation asserts that, "He was before all things, and by him all things consist," Col. i. 16, 17; "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. xi. 3.

Two methods of proof of the existence and attributes of the Deity have been adopted by learned men. First, the *a priori*, or metaphysical argument, adduced by Dr. Samuel Clarke, and which is said to have given satisfaction to the mind of Sir Isaac Newton. The second, denominated the *a posteriori*, which from traces of design and intelligence discoverable in all the realms of creation, infers the existence of a designer. This is in accordance with the inductive philosophy, reasoning from "nature up to nature's God." The *a priori* argument assumes the existence of a God, possessed of attributes infinitely perfect, and thus accounts for the multifarious phenomena exhibited by creation, as effects justly to be inferred as emanating from him. It is too abstruse for the comprehension of most readers. This mode of proof has been called in question by Dr. Thomas Reid, Dr. Thomas Brown, and the late Lord Brougham. Some of them declare that they cannot fathom it. Dr. Alexander Carson, in the fifth volume of his works, says, "That it is not just, may fairly be suspected, from its being totally overlooked by the apostles when they speak upon this subject." The Bible recognises the validity of the argument *a posteriori*: "The heavens declare the glory of God, and the firmament sheweth his handiwork." Paul adds, "Because what may be known of God is manifested in them,

for God hath showed it unto them. For the invisible things of HIM from the creation of the world are clearly seen, being understood by the things which are made, even HIS eternal power and godhead: so that they are without excuse." Rom. i. 19, 20. Inspiration here avers that creation is a revelation of the being and attributes of ONE GOD, the rejection of which leaves the heathen world inexcusable. The universe is that which manifests the Author of the universe.

That we and innumerable other beings exist there is palpable and abundant evidence, from the testimony of consciousness and our senses. The records of geology point to periods when there was no life upon our planet; but through countless ages it was tenantless and void, tempest-tossed by the jarring elements of chaos. Whence, then, originated all the diversified forms of that life, which robes in its mantle of green vast tracts of our globe, sending forth from smiling meads and flowery pastures the balmy odours of morning? Whence emanated that life that now peoples our atmosphere, islands, and continents; that gambols in the joyousness of conscious existence in earth's babbling brooks, majestic rivers, pellucid lakes, and fathomless restless oceans? It is self-evident that nothing can of itself begin to exist. That which has not existed from eternity must be the effect of an extrinsic cause. Science shows that through mighty eras of the geologic periods there were no organised beings; and that the present existing orders are of comparatively recent date. Some being, therefore, eternally self-existent, must have been their creator. The Bible denominates this great first cause GOD. That he is not a mere abstraction, but possesses life and intelligence, is as obvious as that men possess them; for he could not communicate to his creatures that which he does not himself possess, though he may possess many attributes which, from the infinite perfection of his nature, are incommunicable. That he is eternal with respect to futurity is obvious from his self-existence and omnipotence, for nothing can cause his existence to cease; and that he will not of his own choice cease to exist, the essential rectitude of his nature is a sufficient guarantee. What an overwhelming thought is eternity! What intellect can grapple with it?

Other proofs of the existence of the Deity may be adduced from the universal consent of mankind. There have been few nations, if any, that have not had some kind of deities. This implies the truth of the Divine existence; for such belief is either instinctive, and therefore the work of God upon the heart, or it is the result of divine communications, corrupted by the roll of centuries by tradition. No matter how men may differ respecting the true character of the Supreme Being, or the approved forms of approach into his presence, religious worship grounds upon the intense conviction that there is a God. There is not in the whole circle of

the human sciences any one truth confirmed by so many irresistible proofs as the existence of Deity. It is, therefore, surely the duty of rational creatures to become acquainted with his character, manifested in his son Jesus Christ. How tremendously awful must it be for those who have denied his existence, or rejected his overtures of love and mercy, to plunge into eternity. How cheering to know that this God is in Christ reconciling the world unto himself, not imputing unto men their trespasses.

THE SPIRITUALITY OF GOD. The spirituality of God is an asseveration of Scripture. It is also evinced from the indications of thought, design, and intelligence everywhere exhibited throughout the vast domain of nature. The human mind, with all its faculties, principles of action, and the energies it exerts over the organs of the human body, is the most perfect image of the Deity within the range of our investigations. The marvellous beauties scattered over the face of external nature; the infinitude of worlds moving with inconceivable velocity in perfect order and harmony through the illimitable regions of space, are most sublime and glorious objects; but a human soul, perfect in all its faculties, its understanding enlightened, its affections rightly controlled and directed, is infinitely more glorious, and approaches more nearly to the nature of the being and attributes of the Deity. Hence the study of psychology multiplies with accumulating force the evidences of the spirituality of God. Thought and design are not the known properties of matter, but of mind, or spirit. The known properties of the former are extension, figures, impenetrability, inertia, attraction, and repulsion. The qualities of the latter are thought, memory, judgment, love, pain, pleasure, and several others known to consciousness. We can only conceive of qualities, or attributes, subsisting in a *substratum*; and we know absolutely nothing of the essence of either matter or mind. If the qualities of any substance be changed, we believe that its essence is changed. When our blessed Lord, for instance, turned the water into wine, those who witnessed the display of his miraculous interposition knew that it was wine, and not water, that the attendants bore to the nuptial guests, by the change of properties effected in the substance by omnipotence. The term substance implies a basis which *stands under* qualities as their support. The science of chemistry renders it highly probable that all material things are the combinations of elementary atoms, arranged according to immutable laws; and consequently their properties subsist in an essence, or substratum of atoms. Any variation in the arrangement of the elementary atoms produces correspondent changes in the properties of the combinations. Sir Isaac Newton remarks that water composed of broken, could not be the same as that which consists of entire, particles; but the properties of mind are

essentially different from those of matter; therefore the substance in which they inhere, and of which they are the properties, must be essentially different. That mind should be a mere aggregate of qualities without a *spiritual substratum* in which they inhere, is an absurdity too gross to be seriously entertained. Matter is inert and void of thought; but the Author of all things possesses intelligence and power, consequently he must be an immaterial, a spiritual being.

It is the evidence of design exhibited in every part of creation that affords to all men, of every degree of mental capacity, proofs of the existence and character of God. The adaptation of parts to a particular design is evidence of an intelligent cause. But design is apparent in every department of nature within the reach of our investigations; and design cannot be without a designer. Every man is conscious that he wills, plans, and exerts power over the members of his body; that he avails himself of the properties of external matter, arranging them in the order in which experience shows they act for the accomplishing of his designs. He observes similar indications of intelligence in the muscular energies of other bodies constituted as his own; so that in contemplating anything exhibiting traces of design he concludes that it did not make itself, but is the effect of a designing mind. Now we have evidence of a more satisfactory kind, in every realm of creation, of the existence, intentions, power, and will of one all-pervading spirit. We live and move in the midst of a vast workshop, manifesting every conceivable description of mechanical contrivances, a cabinet of most glorious pictures, models for the imitation of the highest efforts of human genius. By the aid of the microscope, the cells and vascular organs of plants, their functions for absorbing the gases of the atmosphere, contributing to their development, fructification, and propagation, are detected; and all are evidential of an infinitely wise mind. The bodily frames of animals are constructed on mechanical principles, having levers of various kinds, arrangements for propelling them over the surface of our globe, or through the air and waters, suited to their respective habitudes, thus exhibiting traces of design. The adjustment of the centripetal and centrifugal forces that maintain the orbital motion of the planets and systems of astronomy; their distances from their respective centres, and the angular inclinations of their axis to the planes of their orbits; the balancing with mathematical exactitude the antagonistic laws that bind in permanent proximity satellites, and magnificent rings wheeling ceaselessly round their primaries; of binary and tertiary suns, with their princely retinue of worlds, rolling afar upon the high field of immensity, round their common centres of gravity; the beneficent results of the vicissitudes of the seasons, and the alternations of day and night,

all proclaim, as with stentorian voice, the incomprehensible wisdom and power of Jehovah. Worlds and systems and clusters of systems rise in sublime perspective before the telescopic eye, fading away in the unfathomable depths of space, until even thought itself fails in its mightiest efforts to plunge across the gulf by which we are separated from the stupendous manifestations of Divine intelligence. In scanning the mysterious agencies of the ethereal or imponderable bodies, such as light, heat, electricity, and magnetism, the subtleties of their natures, the velocities of their motions, and the functions they perform throughout the empire of material things, the wisdom and power of that Being who wields, with omnipotent strength, the orbs of immensity, and binds all the elements of nature to his will, bewilder and overwhelm us with awe. The more deeply we search for the evidences of Deity in the vast amphitheatre around us, the more do they crowd upon our astonished vision. Blind chance, or an intellectual abstraction, could not have elaborated out of nonentity such a magnificent harmonious universe. "O Lord, how manifold are thy works! in wisdom hast thou made them all." The deductions of reason corroborate the testimony of Scripture, that "GOD IS A SPIRIT."

JOHN DOUGLAS.



ART. VI.—THE RESURRECTION OF THE HUMAN BODY.

THE doctrine of the resurrection of the human body is purely a matter of revelation. Being amongst the things which are supernatural, it transcends or lies beyond the province of reason: unaided, reason could never have discovered it. In relation to things supernatural it is not the province of reason to invent or discover, but to try, sift, examine, and prove, as the ear trieth words and the mouth tasteth meat. Human inventions and discoveries are not Divine revelations, but mortal findings. But as no two truths can be contrary the one to the other, so reason and revelation can never, in themselves, be opposed to each other, inasmuch as both are equally alike divine in their origin. What is opposed or contrary to revelation is false; what is contradictory to reason is absurd; absurdity and falsehood it is within the

province of reason to detect. Revelation presupposes reason, and for a man not to exercise his reasoning powers in investigating the claims of revelation would be as foolish as for him to put out his eyes while using a telescope. The latter without the former would be of no use, while the former without the latter might be insufficient. Let a man close his eyes, he cannot see the moon however brightly she might shine; let her never scale the horizon, he cannot behold her, open his eyes wide as he may. The application of this to reason and things supernatural will, to the intelligent reader, be obvious, so that we stay not to apply it, but pass on to remark that, the error of what is called "modern rationalism" is not an ignoring or discarding of reason, but an undue exaltation of it. It is made the supreme standard in every thing. The servant is made into the master. The fact that if we have nothing transcending reason, we have nothing supernatural is overlooked. But to transcend reason is one thing, and to be contrary to it is another. Hence, in accepting the doctrines of Divine revelation (amongst which is the subject of this paper) on the testimony of God, we do no violence to reason. We do not ignore it, neither do we degrade it, but acknowledge its finiteness, and that in relation to things Divine it has its limit; also that God is wiser than men. This reason itself affirms. It will be obvious then, that as reason is of itself insufficient to the discovery of things supernatural, the doctrine under review has not sprung from this source. The world, however, is in possession of it. From whence did it come?

We reply, by immediate revelation from God. We neither received it of man, neither were we taught it but by the revelation of the Holy One of Israel. There is nothing in the known powers and principles of the human mind by which it could have been discovered. Where the lamp of external revelation has never shone, the knowledge of this doctrine does not obtain. The most sage, subtle, and virtuous of the heathen philosophers, in what are regarded as the best, wisest, and most religious parts of their writings, do never so much as hint at it, or make the most faint or remote allusion to it; they never even randomly guessed at it. They had instinctive desires and longings after immortality. They possessed sleepless and undying presentiments of an existence beyond the present state, but of the resurrection of the body they had no knowledge. They conversed and wrote of what they called the "virtuous and happy islands," and also sang of the shades of their illustrious warriors and patriots, who had scaled the heights of the abodes of Elysium, or found their way to the Tartarean regions. They could anticipate a reunion with the great and the good in happier climes, and point us to regions of sorrow, doleful shades, where a Tantalus pined with

thirst amid a sea of waves, and a Sisyphus toiled incessantly at his huge round stone, but they knew nothing of the doctrine under review. Even in Athens, denominated the eye of Greece, because of its pre-eminence in art, science, religion, and literature, Paul was by its philosophic schoolmen styled a "babbler," or empty and worthless declaimer, because he preached unto them "Jesus and the resurrection." Again, in lands unilluminated by Divine revelation, we explore the resting-places of the dead in vain for traces of this doctrine. Their sarcophagi, it cannot be denied, contained scenical and allegorical inventions of the soul's transmigrations; such as a "butterfly at the extremity of an extinguished lamp," which served to indicate the belief that the soul survived the death of the body. But we meet with nothing that indicates the belief of the body's recovery from death: the sepulchral column, the mystic cone, the tapering pyramid with its spiky hieroglyphics crusted, initials carved, and elaborate inscriptions covered, are all deciphered and examined in vain for the smallest particle of evidence of the existence of such belief.

We cannot force on ourselves the conviction that, such a notion could obtain and no vestige of it appear in the writings, nor on the sepulchral monuments, of those holding it. What reason, however, could never have discovered, or nature reveal, God has been pleased to declare. Life for the body beyond the grave is brought to light through the Scriptures. They give no uncertain sound in relation to it, they are non-ambiguous on the subject, they are not double-tongued, they never speak of it in equivocal tones. Their strains are clear, their utterances distinct; they neither hesitate nor falter, but teach the doctrine expressly, and also by unequivocal implication.

The resurrection from the dead "is an essential article of belief in both the Jewish and Christian Scriptures; the principles of which are essentially the same," they both set forth Jesus Christ and him crucified, as the way, the truth, and the life. Christ crucified for the sin of man is the central truth, or substance of both dispensations; and at the advent of him who was the body and meaning of all the shadows and symbols which clustered around the earliest portions of God's revealed will to man—the end of all the sacrifices that were offered under the law, sacrifices that had no value, apart from their typical character—there was not an abolition of that which had waxen old being ready to vanish away, so much as a passing of the one into the other, as "a blossom changes into fruit, when it fades into beauty, dies into life and passes from trembling evanescence into a more solid and permanent form." "The splendour of the one was lost amid the superior glories of the other," as, "by the light of opening day the stars are all concealed." Jesus, who is the resurrection and the life, is the soul of

all revelation, and during the long and somewhat misty avenue of ages, which extended from the fall of Adam to the incarnation of the Redeemer, divinely illumined men saw the day of Christ, read of and believed in the resurrection of the human body. Ere Israel existed as a nation, or the law was promulgated on Sinai, we hear one exclaiming, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands;" "and though after my skin worms destroy this body, yet in my flesh shall I see God." And so much consolation did the belief of this doctrine impart to his soul, that he wished his thoughts on the subject were "written," "printed in a book," "graven with an iron pen and lead in the rock for ever," that others might be cheered and comforted with the same hope. We are not ignorant of the efforts made by giants like Warburton, with others, to make the passage above quoted (Job xix. 26) teach another and a very different doctrine, viz., the restoration of the patriarch's health and strength. But they fail to convince us that the reclamation of the body from the dominion of the "king of terrors" is not that to which reference is primarily had. That Job despaired of a return to health and prosperity is, we think, evident from chapter xvii. 13-16; xix. 10; xxx. 20-24. We might multiply quotations from the Old Testament; quotations equally as substantial as those we have already given, or, if possible, more so, but as we deem one proof-text equal to a thousand, we forbear. The doctrine of the resurrection was, in our opinion, the *pharos* of the dark valley to the Old Testament worthies. Hence, subjected as were many of them to unmitigated tortures and unparalleled privations and hardships, they bore their burdens with a heroism truly sublime, having an eye to the recompense of the reward. They endured, not accepting deliverance, that they might obtain a better resurrection, viz., to everlasting life, and not to shame and unending contempt. (Dan. xii. 2.)

On passing from the Old to the New Testament we go from the bright to the brighter. The day becomes clearer. The mists which hung around the morning sun are scattered by the meridian effulgence of his beams. We no longer see through a glass darkly, or behold men as trees walking. We have not to grope our way or feel our whereabouts in relation to the fact in question. Hear the words of him at whose girdle are suspended the keys of death and hell: "All that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

The proclamation of this doctrine excited against Jesus and his disciples the bitterest persecution. It was to many of the Jews as well as the Gentiles a stone of stumbling and a rock of offence. "He is not a Jew which is one outwardly." The darkness of

ignorance and prejudice shrouded and warped the minds of many of this people. The authorised, and humanly speaking, irresponsible expounders of the law were a miserable class of men. They were narrow and grovelling in their notions. From false principles of interpretation they had come to wrong conclusions relative to the character of the Messiah, and to the nature of his kingdom, hence numbers of them scouted his doctrines, especially that of the resurrection. This doctrine has been by some denounced as an impossibility. It was with the view of rendering a resurrection impossible that the enemies of the cross burnt the bruised and mangled bodies of the martyrs, scattering their ashes to the winds of heaven, or strewing them on the surface of rivers. And to minds ignorant of God's word there is really very much in the appearance of things to induce unbelief in relation to such a subject. "There is a most striking analogy between the death of man as an animal, and that of other animals." Hence we are not surprised that objection should be taken to it. While some have denied its possibility, there have also been those who, with Hermogenes and Philetus (2 Tim. ii. 17), have sought to reduce the term as used by the New Testament writers to a mere figure of speech, which meant nothing more than a raising of the soul from its grave of sin and moral death. That the word is never borrowed and metaphorically applied to the soul to show the greatness and perfection of Christ's salvation, in which the soul is raised from a state of depravation and condemnation, we do not deny; but that this is the only sense in which it is used, or that it is the primary and legitimate signification, the scriptures expounded on correct principles of exegesis can never be made to teach.

Again, there are those who object to the doctrine, on the ground of the continual process of change which is supposed to go on in the body while living. Such is the continuousness and extent of this process of mutation that, we are told "there is not in the body of the old man one particle of the matter there was in the infant," hence, those objectors, with amusing airs of satisfaction and self-complacency, ask, "If the soul has been united to so many successive sets of atoms, to which of these sets shall she in the resurrection be united, for they all had her?" Our reply is, that with regard to the process of mutation, which is supposed to go on in the body while living, much is we believe gratuitously assumed. Conclusions are come to without sufficient data on which to rest them. There is no solid basis for the superstructure which is built up. But, admitting that such is the condition of the body while living, as its identity during that period is in no way thereby affected, it offers no argument against the resurrection. That the living body, during a long life, assumes many and very different

phases we are forced to admit, but that there is any change of the particles that enter into the essence of our being, remains for the objector to show. There is change in the living body, but *no* change, we believe, which at all affects its identity. Nothing is lost; nothing is annihilated; "all that enters into our constitution as living beings will be for ever victorious over all the destructive forces and powers by which it may be threatened," and will remain essentially the same under all the mutations through which it may pass, or phases and aspects which, to mortal eyes, it may assume. Let the body, living or dead, pass through twice ten thousand changes; say from "inert matter to vegetable, and from vegetable to animal, and what, if in those mutations the particles composing it are transported to different sections of the world by animals, air, or by water, and mingle promiscuously with all the elements," we have no evidence that they are annihilated, or that they do not retain their identity. "There is no evidence that they pass the limits of this our little world, which to the eye and wisdom of God must be attended with less confusion in the selection than the selection of letters by the typographer;" so that by his word, and in the twinkling of an eye, he could carry them back through all their changes. The fact that the resurrection is to be accomplished by God, places our opponents under the necessity of proving him inadequate to the task, or of ceasing to cavil.

"Hence, ye profane!
Ask not, how this can be:
Sure the same power that reared the piece at first, and took it down,
Can reassemble the loose and scattered parts,
And put them as they were.
Almighty God has done much more:
Nor is his arm impaired through length of days,
And what he can, he will.
His faithfulness stands bound to see it done.
When the dread trumpet sounds, the slumbering dust,
Not unattentive to the call, shall wake.
And every joint possess its proper place,
With a new elegance of form, unknown to its first state."

He who is the resurrection and the life will resuscitate and remould the dilapidated and fallen fabric of this earthly house of our tabernacle.

But it may be asked, "With what body do they come? Shall we appear with the bodies we possessed in infancy, or youth, or old age, or at the moment of death? Shall we appear blooming and healthful, or emaciated and enfeebled with disease or age?" There is much of the curious and inquisitive in queries like these, and these heaven does not see proper to gratify. Let it suffice us to know that each shall have a body, and that each shall have his own. "I should like," said a young minister to us the other day, "to have a regular scientific treatise on the resurrection of the human body." Now, if by "scientific treatise" he meant, as we

understood him, that the resurrection in its process, with the nature of the restored body, should be explained on the principles of natural science, his wish, in the present state of existence, will never be gratified. The resurrection, and the nature of the retrieved body, are amongst things supernatural. They do not come under what may be termed the system of nature. We think the Apostle Paul, in 1. Cor. xv. 38, puts this matter in its proper light, and supplies the only apposite answer that can be given to queries like the above: "God giveth it a body as it hath pleased him." Every effect has a cause: the cause of the resurrection of the human body is in the immediate power of God. It has no cause operating in nature, consequently it cannot be explained on any of her known laws and principles. It does not come within the realm of cause and effect, as they exist in what is denominated the "system of nature." And with regard to the body's identity, we deem it sufficient to say, in the words of Woods, that "the body of each will be his body, and he, and others, will see it to be so. The resurrection body of the Lord Jesus was the very body which had been bruised and broken on the cross. It bore all its recent scars, with the print of the nails. And in the resurrection of him who is the sure pledge of our release from the thrall of death we have the general resurrection in miniature. The idea we attach to the term resurrection is literally that of raising a dead body to life; not the creating of a new one, nor the transformation of the old one."

There is no germ in the old or buried body out of which the new, or resurrection body, is to spring or grow, as the blade, the ear, and the full corn in the ear, grow up out of the buried seed. The mode of argument and method of illustration adopted by Paul, in 1 Cor. xv. 37, teach no such thing as that of the buried body containing a germ out of which the resurrection body is to spring. The design of the Apostle is to silence objectors, specially those who stumbled at the doctrine because of its mysteriousness, and thought it impossible because it lay so far beyond their comprehension. To do this he takes such into the fields, and points them to the seed as it undergoes a thorough dissolution of its previous organization, decays, dies, and out of that death there is the springing of the graceful stalk and the well-plenished ear: but this is no resurrection. Yet it is, in a "lower stage or in connection with meaner things, an exemplification of the power by which the resurrection of the human body is to be accomplished. Thus the doubter and the objector are directed to nature, where they have growth, development, mutations, and transformations, which involve power and mystery as great as what is implied in the resurrection of the human body, so that the latter should not on account of mysteriousness be thought incredible."

The Apostle then, we think, evidently did not intend to illustrate the nature of the resurrection body when he referred to the seed, but to show forth the power of him by whom this consummation, so devoutly to be wished, will be brought about. Nature has no resurrections. Such a word is nowhere written on her pages, she has "changes and revivals," but no resurrections. Even the well-known and frequently employed illustration of the tiny insect breaking from its chrysalis, or the "worm becoming a butterfly to float in the liquid air, and bathe itself in an element it never knew before," is no resurrection, any more than is the springing up of the corn. The chrysalis was not dead, it did but shroud "the occult mystery of life in the semblance of death, and by a process of mutation pass from the lower to higher organic structure. But though we have no resurrection in the chrysalis, nor in the springing up of the seed, we have mutation, dissolution, and reorganization, no less incredible than is the resurrection; and while there is absolutely nothing in the wide domains of nature that can be adduced as proofs of this doctrine, there is very "much to shelter it from the charge of absurdity," and to show its possibility. Both in the field and the cabinet of the naturalist we are confronted with phenomena, which serve to show that nature has not a paragraph, nor even a word, in any of her volumes that in the least degree tends to invalidate it, but, presumptively, much to support it. Our bodies, at the moment of their resuscitation, will not be essentially different from what they now are, but as "flesh and blood cannot inherit the kingdom of God," we shall all be changed in a moment, in the twinkling of an eye, by the omnipotent power of the Lord Jesus. This change will be such as shall render it proper to denominate the bodies of the good, "spiritual," inasmuch as they will thereby be meetened for the enjoyments and employments of the heavenly state. But man throughout eternity will still be man, possessing a body and a soul. The soul alone, though capable of existing in a state of separation from the body, is not the man. The two constitute the man. And man will always differ from purely spiritual and intellectual beings. His immaterial soul will always differ from his material body, though the latter, subsequent to the resurrection, will be vastly different from what it now is, attaining a perfection and grandeur transcending that of man's original condition. Food, sleep, and air will no longer be necessary to its sustentation. Its immortality will not be provisional, but absolute, or, if so, it will be subject to none of the laws and processes which obtained in connection with it while in its gross and dissoluble state. It will be indestructible in its nature, and everlasting in its existence. As the organ of the soul, it will no longer clog, enfeeble, or impede her operations. It does so now. "Organic disease and derangement produce mental weak-

ness and irregularities," and in all cases, when we speak of a feeble, harassed, wearied, or confused mind, "the only infirmity exists in the body," that is, in the organs of communication. From the intimate connection or close union of this "fond couple, linked more close than wedded pair," we often impute weakness to the one, which in reality belongs to the other. But in the resurrection state, these impediments of clay will all have been removed. We shall no longer be under the control of the "laws of nature," or, properly speaking, ordinances of God as they exist in relation to our bodies while mortal. Then, and not till then, will the saying that is written, "death is swallowed up in victory," be fulfilled. Its abolition is already practically determined, but not until the general resurrection will mortality be fully and for ever swallowed up of life. In that day, in the broadest significance of biblical phraseology, the last enemy will have been destroyed, not only in some particular instances, but in his very essence and being, as well as in all his aspects and consequences. Immortality will be the heritage of all. The reunion of the souls and bodies of the damned in hell will greatly aggravate their misery and intensify their torment. They will be complete to suffer, strong to endure; while to the redeemed in heaven, this meeting of the two, to part no more, will be an augmentation of joy: their bodies, moulded and fashioned after the pattern of Christ's glorified humanity, will enlarge their measure, widen their capacity, by perfecting their nature, and thus unseal to them, as it were, fresh and perennial fountains of delight. For ever like the God-man Christ Jesus, they will be in his presence, have a full fruition of his joy, and participate eternally in his glory. J. M.

ART. VII.—ST. COLUMBA, THE APOSTLE OF IONA.

ON the western coast of Scotland there is a small island, called Iona, or Icolmkill, situated a little to the north of the opening of that series of gulphs and lakes which, connected by the Caledonian canal, divides Scotland into two parts. Iona is separated from the island of Mull by a strait, half a mile in breadth, and from the nearest point on the mainland by a distance of thirty-six miles. It is about three miles in length,

and a mile and a half in breadth, containing a population of three or four hundred inhabitants. This island, insignificant in point of size, abounds with monumental remains, and is rich in historical associations. The ruins of ecclesiastical buildings, and the sepulchres of kings and warriors, mighty men in their day, with which it is covered, have attracted to it the pious and the learned from all parts of the world. Here Norwegian, Irish, and Scottish kings and nobles, and multitudes of monks and priests, have been interred. Scott speaks of

" Iona's piles,
Where rest from mortal coil the mighty of the isles."

Human wisdom would never have selected this remote island, situated amid stormy seas, and destitute of all sources of wealth, as a centre of influence; but as God's ways are not as our ways, and as he makes the weak things of this world to confound the mighty, it pleased him in the early ages of the church to make this desolate little island the scene of some of the most important events in religious history. When northern Europe was nearly covered with the darkness of heathenism, and the religion of Rome, losing the simplicity of its early days, was degenerating into a system of priestly intolerance and superstition, Iona became the seat of civilization and religion (the Star of the West, as it has been called by Wordsworth), and diffused these blessings among surrounding nations. Dr. Johnson who, with Boswell, visited Iona, on his tour to the Hebrides, thus speaks of it: "We now trod that illustrious island, which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion."

"That man is little to be envied whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona."

Iona and Columba are inseparably associated. It derives its interest and glory from him and his followers. The light which it shed for centuries was kindled by him; and in honour of him it has been called Icolmkill, or the island of Columba's call.

Columba was born at Gartan, in the north of Ireland, in one of the wildest districts in the county of Donegal, on the 7th Dec., 521, where the slab of stone upon which his mother lay at the time of his birth is still shown. Magical powers are ascribed to that stone. It is said that a man passing a night upon it is cured for ever from the pangs of nostalgia, though I have been unable to make out what the complaint is. It also takes out of a man a too passionate love for his country. Poor Irish emigrants, believing in this, flock thither when they are about to leave their country for America, that they may not be consumed in their land of exile with

anxious longings after their native soil. Columba was of noble birth, a scion of one of those great Irish races whose pedigree is lost in the night of bygone ages, being descended from the great Niell, celebrated in Irish history. On his mother's side he was reported to have sprung from Lorn, one of the earliest of Scottish princes. It is therefore argued that, by the ordinary law of succession, he might have come to the throne of Ireland, though he surrendered his right to it for the love of God. He also, from the same motive, renounced large possessions. In declining an offer of Segibert, king of France, he is reported to have said, "It behoves not one who, for the name of Christ, has relinquished his own wealth, to accept that of others."

In the great religious schools of Ireland he was educated under the care of several pious and learned presbyters and bishops, who discerned in him tokens of superior piety and ability, and from one of whom he received the appellation of Saint. He devoted himself during his noviciate to study and prayer, and to the manual toil which formed part of the training of those designed for the priestly profession. He had, like the other young students, to grind overnight the corn for next day's food, which he did so well and quickly that his companions thought he was assisted by an angel. His royal blood, and also his piety and learning, obtained for him many marks of distinction, which excited the envy of his comrades. Tradition says that one day, as he and one of the name of Kieran, who was indignant at the ascendancy of Columba, were engaged in dispute, a celestial messenger came to Kieran, and placed before him an auger, a plane, and an axe, saying, "Look at these tools, and recollect that these are all thou hast renounced for Christ, since thy father was only a carpenter; but Columba has sacrificed the sceptre of Ireland, which might have come to him by the right of his birth and the grandeur of his race." Incidents of an apparently supernatural character serve greatly to extend a man's reputation in a superstitious age. Thus a circumstance of this character greatly increased the fame of Columba for piety, when he was under a teacher of the name of Gemman. One day Gemman and he were in the field pursuing their studies, at some distance from each other, when a girl, hotly pursued by a barbarian, cast herself at the feet of Gemman, and besought his protection. The old man instantly called Columba to his aid, but their efforts proved unavailing: the infuriated pursuer rushed upon the girl, and buried his spear in her heart. Gemman solemnly appealed to heaven against such barbarity, and asked, "How long shall such atrocity pass unpunished?" "It may be," said Columba, "that the soul of the murderer may reach hell as soon as that of his victim reaches heaven." The words were scarcely out of his lips when the ruffian, who was moving away,

staggered and fell, and was found to have died on the spot. His death might be the natural result of his passion and the exertion of the chase, but to the countrymen of Columba it looked like a miracle, and they took it as a special proof of the Divine favour in which he was held on account of his piety. After he entered into deacon's orders, he spent some time in the monastery of Clon, on the Shannon, under a celebrated man of the name of Ciaran, who had preached the gospel at Kintyre, in Scotland, among the Dalriads. Columba always entertained the highest esteem for his piety, and probably derived from association with him the missionary zeal for which he was afterwards distinguished. Columba himself was held in high reputation in the monastery; for when he, some years after, paid a visit to it, all the inmates, singing hymns, conducted him in procession to the church; and so great was the pressure of the crowd, that a protection, formed of pieces of wood bound together, was carried by four men, who timed their steps to his. The next fifteen years of his life, from his leaving the monastery at Clon to his departure for Scotland, over which great uncertainty hangs, seem to have been spent principally in missionary labour in the north of Ireland, where he founded a great many schools and monasteries, the most famous of which was at Dairmagh (the field of the oaks), which some have identified with the modern Londonderry, where he usually resided, and from whence he started on his mission to Scotland. During this time, it is said, he visited France and Italy, and the localities of some of the eastern churches, from which he borrowed the peculiar form of monastic rule which he afterwards established at Iona.

Different accounts have been given of the cause of his undertaking his mission to Scotland. It has been said that he left Ireland after his return to the continent in consequence of troubles brought upon himself by his ambitious, quarrelsome disposition. Montalembert says that during the first part of his life he was ardent and ambitious, more of a soldier than a monk, very unlike what his name signifies, a dove, and having a passionate love of travelling. He gives the following account of the circumstances which led to his expatriation from his native country. Columba, having incurred the displeasure of his kinsman, king Diarmid, was imprisoned within the precincts of that monarch's court at Tara. He, however, eluded the vigilance of his guards, and made his escape from imprisonment during the night, and took his way over the desert mountains, by a solitary pathway, to his native province, chanting the "Song of Trust" as he pursued his lonely way. Arriving safely, he stirred up his relations and friends, the Hy-Nialls of the north against the Hy-Nialls of the south, of whom Diarmid was chief. A civil war ensued, in which the friends of

Columba were victorious, and Diarmid was compelled to take refuge at Tara. The victory was said to be due to the prayers of Columba, who was present at the battle, and who took upon himself the sole responsibility of the bloodshed. Punishment, however, followed at the heels of his fault; Columba was condemned by a synod, which accused him of shedding Christian blood, and excommunicated him in his absence; but refusing to submit to the sentence, he presented himself before the synod. He was defended by Abbot Brendan, who, when Columba made his appearance, rose, went up to him, and embraced him. "How can you give the kiss of peace to an excommunicated man?" said one of the members of the synod. "You would do as I have done," he answered, "and you never would have excommunicated him, had you seen what I see, a pillar of fire which goes before him, and the angels that accompany him. I dare not disdain a man predestined of God to be the guide of an entire people to eternal life." The sentence of excommunication was withdrawn, but he was charged to win as many Pagan souls as the number of Christians who had fallen in the battle of Cool-Drewny. But the conscience of Columba began now to trouble him, and the remorse that he felt at this crisis of his life led to his future apostolic mission. During this period he wandered about from monastery to monastery, seeking out holy monks, and asking them what he must do to obtain the pardon of God for the murder of so many victims. One monk comforted him by saying that it had been revealed to him that all who had fallen in the strife fomented by Columba were in the enjoyment of eternal repose. Another, to whom he applied for guidance as to his duty, confirmed the decision of the synod, that he should convert as many heathen as those that had fallen in battle, and added a new and painful condition; he condemned him to perpetual exile. Columba bowed to his decision with sorrowful resignation, saying, "What you have commanded shall be done."

There may be some truth in this account, but we do not think it assigns the true reason of his leaving Ireland. The vindictive spirit ascribed to him is not in harmony with the general disposition and subsequent conduct of the great monk of Iona. It is more in consonance with the tenor of his life to suppose that he was prompted to his voluntary exile by the love of Christ and compassion for perishing souls. The true missionary spirit, which leads a man to sacrifice his own ease and comfort for the benefit of others, led him, we think, to leave his native land to bear to savage tribes the blessings of salvation. Ireland possessed then what the north and west of Scotland were destitute of. The emerald isle, now down-trodden by the Papacy, and needing the pure Gospel from others, was then a land of Gospel light. Two

centuries before, Succat, the St. Patrick of Irish legends, had given Ireland the Gospel of salvation. And while the sword of the Saxons had scattered the British churches, and the worship of Woden and Thor had taken the place of the worship of the Saviour throughout almost the entire length and breadth of Britain, Ireland possessed in comparative abundance the means of salvation; and its religion was not the hierarchism of Rome, but truly primitive and apostolic. Scotland, now the first among Christian nations, was then in its northern and western parts immersed in heathenism. The Druidical superstition, driven by the sword and Christianity of the Romans from England, still lingered in the remote parts of Scotland, and celebrated the mystical rites among the western mountains and islands. Columba was also connected with Scotland by the ties of kindred. The Dalriads, who had emigrated from Ireland at the beginning of the sixth century, and founded the Scoto-Irish kingdom, were his mother's kinsmen. They had been converted to Christianity before they left Ireland, but had done nothing to Christianize their Caledonian neighbours. Through them, it is probable, he had become acquainted with the darkness and spiritual destitution of Scotland. From these considerations, is it not reasonable to conclude that a desire to diffuse in the country of his mother the light of truth, and to win the heathen to Christ, led him to say, "I will go and preach the word of God in Scotland"? His fervent zeal awakened the same feeling in his disciples, and twelve of them resolved to accompany him. Having constructed a large boat of osier branches, and covered it with hides, they embarked with this frail vessel on the waters of the Atlantic, and, after tossing about for some time, they landed at Iona, on Whit-Monday, 563, Columba being then forty-two years of age. Iona was chosen as the most suitable position for a missionary college, where young men might be trained for the preaching of the Gospel, and from which missionaries might go forth to assist him in the work of conversion. Tradition says that he first landed on another islet, called Oronsay; but climbing a hill near the shore, he found he could still see Ireland, his beloved country. To see, in the land of his exile, his native hills was too great a trial. He came down from the hill and launched his boat, to seek at a greater distance a place for residence. Reaching Iona, he climbed the highest hill, and stretching his vision, could see no trace in the horizon of the dear country he had left. He accordingly resolved to remain on this island. The bay where Columba landed is still called "*Port-a-Curach*," or the bay of the osier bark: and a mound, sixty feet long, in the shape of an inverted boat, is still pointed out to strangers as representing the length of his boat, and as a memorial of his arrival there. Removing higher up towards the east coast, where he would be sheltered from the winds of the Atlantic, he

fixed his habitation on the eastern side, opposite the isle of Mull. Huts made of branches, and covered with thatch, were erected for dwellings. These early missionaries knew nothing of luxuries; Columba himself often slept on the ground with a stone for his pillow. Ivy and other climbing plants, afterwards interlacing the interstices of the branches, adorned and strengthened these humble abodes of the servants of Christ. A church was built of oak supplied by the neighbouring islands. Two years were spent in the erection of these buildings and in cultivating the ground around them, Columba and his followers spending the day in manual labours, and recreating themselves in the evening by reading and transcribing the Holy Scriptures from the Latin translation. "Thus," says Montalembert, "the monastic capital of Scotland, and the centre of Christian civilization in the north of Great Britain, came into being thirteen centuries ago." The thatch huts of Columba and his compeers have long since perished, but ecclesiastical buildings of a later date, mingled with the cottages of the poor, still point out to travellers the site of the original settlement.

These labours, however, were accomplished in the face of much to discourage and annoy the missionaries. The Druids, who still occupied the island, opposed with all their power their settling upon it. Some of them pretended to be Christian monks, thinking by this artifice to induce Columba to respect their prior rights, and retire, and leave them in undisturbed possession of the island. Brude, the Pictish king, of whose territory Iona founded a part, refused to open the gate of his fastness to receive Columba. On several occasions his life was in jeopardy from the hostility of the savage natives. A village in which he was spending the night was set on fire by his enemies. At another time a ruffian rushed upon him with his spear, and would have transfixed him, had not one of his disciples stepped forward and received the deadly thrust into his own bosom; the thickness of his leathern jacket, however, prevented it entering, or his life would have been sacrificed to his love for his master. God was around Columba as a wall of fire, and preserved him from all the artifices and violence of his adversaries, until by his kindness and unwearied labours for their good he overcame their hostility; even the Pictish king was converted into a friend, and as an evidence of this made him a present of the island of Iona.

Columba formed his twelve disciples into a religious body, to which others were added as necessity required. A strict discipline for the regulation of their devotions and studies and labours was established, to which none submitted more rigidly than Columba himself. Though this institution has been called a monastery and Columba its abbot by historians, it bore very little resemblance to Popish convents. Certain vows, it is true, were required of can-

didates on entering the institution, but though we have not the means of ascertaining what they were, they certainly were not the vows of poverty and celibacy which Popish orders require. His followers laboured diligently to procure for themselves the necessities and comforts of life. Many of them entered into the marriage state, and also mingled freely in society. It was, so far as we are able to judge, a missionary college, or a body of religious persons associated together for the purpose of maintaining the spirit of piety by united exercises of worship, and to aid each other in study and preaching the Gospel. It was the nucleus of the early Scottish or Culdee Church, which for many centuries resisted the pretensions of Rome, and sent out missionaries to neighbouring countries. It was distinguished also in after years as a seminary of learning, to which the youth of different nations resorted, and which shed the rays of knowledge among the mountains and glens of Caledonia. There were connected with it a valuable library and a collection of important manuscripts, which were unfortunately destroyed by the Danes on one of their piratical incursions.

Columba was very careful to preserve the purity of the society which he had founded, admitting none into it but men of piety and zeal. Nothing distressed him more than to see persons of immoral character in the ministry, as the following sayings ascribed to him will show, though we are doubtless indebted to the superstition of his biographer for the prophetic form of some of his denunciations. Once when he saw a man of impure character, administering the sacraments, he exclaimed with indignation, "Here is a mingling of the clean with the unclean; the pure mysteries of the sacred oblation administered by an impure man, who knows in his conscience he is guilty of great sin." A presbyter of the name of Finchan had ordained a man of royal descent, but of bad character, named Aodh the black; Columba hearing of it was greatly grieved, and exclaimed, "That hand which Finchan wickedly placed on that son of perdition, shall decay and perish with cruel agonies ere he himself die; whilst Aodh, whom he has unworthily ordained shall return as a dog to his vomit, and become once more a blood-thirsty murderer, who shall himself perish by the spear." He always made careful inquiries respecting the previous education and conduct of candidates for the ministry, and especially sought to ascertain what sort of mothers they had, judging that a mother's influence has much to do in the moulding of the character of youth. When applicants, of whose abilities and motives he was doubtful, presented themselves, he prescribed them a long and severe probation. He affectionately and strongly urged upon his disciples the importance of cultivating the society of the good, and of standing aloof from the wicked. He tried by all the means in

his power to keep persons of bad character off the island. On seeing a person of this stamp about to land on the island on one occasion, he cried to his servant Dermid, "Quick! haste to Lugaid, and tell him that the wretched person who is in his company must return instantly to Mull; let him not touch a sod of this island." His desire to preserve morality led him to the extreme measure of allowing no woman to reside on the island. The wives of his followers had their residence on a neighbouring island, still bearing the Gallic name of Eilan nam ban (women's island), where their husbands resided with them, except when their religious duties required their presence at the institution. This prohibition he extended to the cows, alleging that where there was one there would be the other. A saying is ascribed to Columba, on the subject, which passed into a proverb in the Highlands, where, I suppose, it is still common, "Where there is a cow there will be a woman, and where there is a woman there will be mischief." Of course we do not sympathise with such a saying, but we wish to make the portrait of our hero complete, and must therefore chronicle his weaknesses as well as his virtues.

Having laid the foundation of this institution, Columba set out on a missionary tour among the Picts. The northern Pictish kingdom, extending over the present counties of Inverness and Ross, was then in a barbarous state, and covered with pagan darkness. St. Ninian had preached the Gospel among the southern Picts, but its light had not reached beyond the Grampian mountains. St. Columba was, therefore, the apostle of the Highlands. Judging that if he could succeed in converting Brude, the king of the Picts, the task he had set himself of bringing the whole nation to Christianity would be more easily accomplished, he began with him, and, after much labour and perseverance, succeeded in bringing him to Christ. The conversion of the king from heathenism was soon followed by that of the whole people. St. Columba and his followers traversed the whole of the Pictish territories, going from house to house, extending their labours as far even as the Orkney Islands, preaching in every place the pure word of God, and diffusing the sweets of religion among a people who had never before heard of Christ and salvation, illustrating the words of Scripture, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things;" for no one confers upon his fellows benefits so great as one who, like Columba, takes to them the blessings of salvation. The missionary of the cross is the greatest benefactor of mankind; where he goes liberty and civilization, life and salvation, follow in his path. Very few details of the missionary operations of Columba have come down to us, but in imagination we can follow the old veteran as, in his boat, he threads his way amid the islands of the western sea,

and as over trackless wilds and rugged mountains he directs his steps, bent upon the glorious object of bringing sinners to Christ. How many, in that rude age, were brought to a sense of pardoning love, and lived and died in the faith of the gospel and the hope of immortality, through the labours of Columba, eternity will disclose. Doubtless, many will be the crown of his rejoicing in the day of the Lord.

While Columba attended to the work of evangelization, he did not neglect humbler duties. He taught the people to till the ground, and made them presents of seed with which to sow their lands. Through their own skill and labours Columba and his disciples had apples from their own trees, and an abundance of grain in their barns. That man is said to be a benefactor of society who makes two stalks of corn grow where only one grew before, how much then ought missionaries like Columba to be praised who teach savage nations the arts of civilization and peace, and literally turn the wilderness into a fruitful field.

So great was his influence over those among whom he laboured, and so high was the reputation in which he was held for wisdom, that both rustics and princes accepted and solicited his mediation in settling the differences that arose among them. "Among the rude rustics," says one of his biographers, "he acted the part of judge." On one occasion a man and his wife had a difference which his most prudent counsel could not settle. When all means had failed, Columba said, "You two must spend this day with me in fasting and prayer." They did so, and it led to a right result; the wife became penitent, and confessed that God could do what man was unable to do. On another occasion two princes, who were contending for the inheritance of their elder brother, of whose death one of them had been the cause, were reconciled by his influence. Their father and the clergy had interfered in vain, and the whole country was about to be involved in a civil war, when the interposition of Columba was sought. By mutual consent of the parties the case was referred to him, and in the presence of a numerous assemblage of their followers, he gave a decision which reconciled the princes and quieted the tumult. At a great counsel in Ireland, for the settling of the succession of the Scottish throne, he attended as the representative of the Scottish clergy, and was mainly instrumental in bringing the matter to a successful issue. And Aidan, one of the kings of Argyle, went over to Iona, on his accession to the throne, to be anointed to his office by Columba. These incidents show the high position he had attained, and the influence which he exerted over all ranks of men. How, then, and by what means did this Irish monk acquire, without wealth or patronage, in a few short years, a reputation so high and potent? Fortunately, though there is no connected history of the labours of

Columba, his character has been so fully and graphically described by his biographers that we seem to see him living before us ; and in the noble elements of his character are to be seen, under the blessing of God, the reason of his great success.

Columba's natural gifts were of a high order. He combined a genius capable of forming the most extensive plans with energy and perseverance for carrying them into execution. His tall, graceful figure, and his powerful sonorous voice, which could be heard at a mile's distance, contributed to his influence and success. His powers were cultivated by diligent study. During his preparation for the ministry he availed himself of all the means of improvement within his reach ; and in mature life, notwithstanding his multifarious engagements, he secured as much time as possible for the acquisition of learning, devoting to study every hour that was not taken up by labour and devotion. In those days, when there was no printing, books had to be transcribed by the pen. Columba copied three hundred volumes with his own hand, employing himself in this work to the end of his life, being engaged with the Psalms only a few hours before his death. He not only attended to reading himself but also strongly inculcated its importance upon his brethren, rightly judging that men who teach others should be well instructed themselves.

His moral character, as portrayed by his biographers, presents a remarkable combination of excellencies. Opposite qualities were harmoniously blended in him. He was ardent in temperament, yet persevering amid difficulties. Severe in his censures of sin, he had kind words for the penitent and broken-hearted, and covered with the mantle of charity the faults of his weaker brethren. He condemned all sensual indulgence, but he was not a morbid ascetic, who treated his body as if it were evil. On the contrary, he tried to keep a sound, healthy body, believing that it contributed to clearness and vigour of mind. His moral excellence had its foundation in a heart renewed by the Holy Ghost. He was a man of eminent piety, who lived in the atmosphere of devotion. Into the valleys and the woods which then grew on Iona he often repaired for prayer. He was also careful to maintain social worship. The rule of the monastery was to assemble thrice every day and thrice through the night to pray and sing psalms. Columba conformed to this rule to his death, for on the night when it took place, as the bell tolled the hour of midnight prayer, he instantly rose and was the first to reach the church. When from home, among the heathen, who often tried to interrupt his devotions, he steadfastly persevered in conducting with the few, brethren who accompanied him, the service at the appointed time. Columba sanctified everything with the word of God and prayer. When he mounted his car for a journey he asked the Divine

blessing. If a lad passed by carrying milk, it had his blessing as it was borne along. When he entered the barn, and saw the grain which had been gathered in, he lifted his voice in praise to the bountiful Giver of all good things. "It seems," says Dr. Smith, "to have been his invariable rule to undertake no work, nor engage in any business without having first invoked God." In journeying, in administering medicine, and in giving advice, he asked the blessing of heaven. In seasons of alarm and danger he had recourse to prayer.

This spirit of devotion was fed by diligent study of the word of God. He spent whole days and nights in ascertaining the meaning of difficult passages of the Bible, accompanying the examination of them with fasting and prayer. From this pure fountain of truth he drew the doctrines he preached to others. The authority to which he appealed was the word of God, and not the traditions of the church. Hence the leading errors of Rome—the worship of the Virgin the invocation of saints and angels, and the doctrine of purgatory—had no place in the teachings of Columba. Justification by faith in Christ, and regeneration by the Holy Spirit, were the staple doctrines of his ministry.

Columba endeared himself to those around him by the tender interest he took in their welfare. When his brethren were exposed to danger he spent hours in prayer for them. He suffered with those that suffered, and wept with those that wept. "Such," says Montalembert, "was Columba. Besides the monk and missionary, there were in him the makings of a sailor, soldier, poet, and orator. To us, looking back, he appears a personage as singular as he is loveable, in whom, through all the mists of the past and all the cross-lights of the legend, the man may still be recognised under the saint; a man capable and worthy of the supreme honour of holiness, since he knew how to subdue his inclinations, his weaknesses, his instincts, and his passions, and to transform them into docile and invincible weapons for the salvation of souls and the glory of God."

It is always interesting to contemplate the closing scenes in the lives of good men; to see how they finish the weary pilgrimage of life, and welcome the rest of heaven. A very full account of the last days of Columba is given us by his biographers. Peacefully and serenely did his sun set, the fitting close of a day of such glorious brightness. As he came near the end of his career, his piety and virtues shone out in clearer manifestation. The credulity of after ages declared that a supernatural light illuminated his nightly prayers and labours, and that his departure was delayed for four years through the united prayers of the society. It took place in the month of May. One day the good old man went out in his car to visit his brethren, who were labouring in the field on

the western side of Iona. To them he said, "At the recent pascal solemnity in the month of April, I earnestly desired to depart to Christ my Lord, but that your day of joy might not be clouded with sadness, I was willing rather that my transit should be delayed a little longer." On the following Sabbath, as he was celebrating Divine service, he suddenly looked up to heaven, and his countenance was suffused with a ruddy glow. Being afterwards asked the reason of this sudden exaltation, he said he had seen an angel who had borne to him a message of God; refusing, however, to divulge what he had heard, but it was afterwards supposed to refer to his approaching death. Perhaps it was a preintimation of his departure, such as Jesus sometimes bestows on those who long for his appearing. On the morning of the next Sabbath he went into the barn, accompanied by his servant Dermid, and gave thanks to God for the abundant supply, adding to his follower, "I congratulate my friends, since I must soon leave them, that they have food enough in 'store to furnish them with daily bread this year." Dermid asked him why he made mention of his death at such a time, to which he replied, "In the sacred volume this day is called Sabbath, which means rest; and truly to-day is to me a Sabbath, for of this my toilsome life this day shall be the last; on it, after my vexatious labours, I shall keep Sabbath; this night of the day of the Lord I shall go the way of the fathers." On his return from the monastery an old and faithful servant, a white horse, used for carrying milk, came and laid his head on Columba's breast. Dermid would have driven the animal away, but Columba said, "No, suffer him; suffer this creature which loves me; why should not the poor irrational brute lament the loss of his master as well as you intelligent men." On approaching the college he ascended a little elevation overlooking it, and spreading forth his hands he blessed it, saying, "Small and mean though this place be, great honour shall be conferred upon it, not by the kings of the Scots and their people alone, but by the rulers and people of barbarous tribes; saints also from other churches shall greatly venerate thee." He spent the evening in his hut, transcribing the Psalter. Having reached that verse of the thirty-fourth Psalm which says, "They that seek the Lord shall not want any good thing," he paused and said, "Here let the page and my work finish together; what follows let Baithen write." After attending Divine service he retired to his dormitory to rest. At the midnight hour, at the first stroke of the bell, Columba arose, and hastened to the church. Arriving first, he prostrated himself before the altar as in prayer. Dermid came in soon after him, but in the dark not perceiving him he called out, "My father, where art thou?" No answer was returned, and after the lights were brought in, he was discovered prostrate before the altar.

Dermid raised his head, and supported it on his breast. Columba lifted his eyes, and with wondrous brightness and joy beaming on his countenance, turned them on both sides as if he beheld troops of angels gathering around him. Perceiving that he was dying, and anxious for his last blessing, the attendants lifted up his right hand that he might bless them. Understanding their wish, and summoning his remaining strength, he raised his hand as a sign of his benediction, and then breathed his last; and while the church rang with the lamentations of his sorrowing disciples, a sweet smile settled on his cheek, and he seemed as one who had sunk into a quiet sleep. After lying three days and three nights, his remains, wrapped in pure linen vestments and laid in a coffin, were committed to the dust, until, to use the words of Adamnan, "in luminous and eternal brightness he shall be raised again."

Columba is worthy to take rank among the greatest men the church has produced. He is one of her great missionary heroes; and no one, either in the early or in the modern ages of Christianity, has exhibited a more self-sacrificing, laborious, and enterprising spirit. To turn men from darkness to light, and from the power of Satan unto God, was the noble object to which he consecrated the energies of his nature. To Britain he ought to be specially dear, inasmuch as he was her first great apostle who held aloft the lamp of truth in a benighted period in her history. Before Augustine came to England,

"Ere yet an island of the seas,
By foot of Saxon monk was trod,"

Columba preached the word of life; and it must be looked upon as providential that, when the Christianity of the ancient British church had been swept away by the Saxon conquerors, Columba should relight the torch of truth in its northern parts. We of this day, doubtless, owe to him a great debt. Dark ages, it is true, set in upon the church after his time. Iona herself succumbed to Rome, and lost her independence and purity. But the light was never wholly extinguished; and at the Reformation it burst forth again with greater splendour. Moral and spiritual influences are immortal.

The life of Columba has a lesson for us. He has gone to the company of apostles and martyrs. For thirteen hundred years he has rested from his toil, but being dead he yet speaketh. He is one of the cloud of witnesses who incite us by their example to run earnestly the race of life. The cause in which he spent his life needs labourers. Let us consecrate our powers, as he did, to the high task of enlightening the ignorant and converting the depraved. Let us be earnest, true men, doing in our generation the work of God; and though no minstrel sing our praises, nor storied

urn and animated bust perpetuate our fame, we shall have the honour which cometh down from God, the approval of our own conscience, and shall take our place, when this life is over, among the wisest of the earth—those that have won souls to God, who shine in heaven as the brightness of the firmament, and as the stars for ever and ever. J. W.



ART. VIII.—THE CONNECTION OF THE SPIRIT WITH PRAYER.

THIS connection can be ascertained from the Scriptures only. The whole subject is a secret of the spiritual world. It cannot be discovered or explained by observation or experience. It is not revealed by any of our conscious exercises. The apostle treats it as a part of the hidden process of that kingdom which cometh not by observation; revealed only by the Spirit of the Lord to the apostles, and to be received by faith. In the heart of the saint it is known only to the Searcher of hearts. It is the mind of the Spirit. That is the mind of God, and God only knows it. Only from the Scriptures do we learn that the Spirit intercedes at all; and from the same source alone do we learn how the Spirit's intercession is connected with the conscious supplications of the believer.

The intercession of the Spirit and the intercession of Christ stand in one and the same connection with the believer's prayers. The two kinds of intercession differ from one another as two parts of one whole. Whatever the Spirit does in the believer, he does as the Spirit of Christ. He is Christ's agent in it all. There is a *mediating* part of the operation which remains peculiar to Christ. Without this mediation the Holy Spirit could do nothing. Without this mediation the Holy Spirit does not proceed from the Father at all. Christ mediates the Spirit's intercession. He is the middle person through whom the Spirit works. The work is therefore as properly the work of each, as of either. It is Christ's work in one respect, and the Spirit's in another. The mediating part of the intercession is Christ's. He is the responsible superintendent through whom it is done. Then there is the *efficient* part of the operation which remains peculiar to the Spirit. Christ is said to intercede at the right hand of God, to show that he stands first as the representative of Divine authority and power;

that as the power proceeds from the Father to work in men, it passes first to the person of Christ; and then, through him, into the person of the Holy Spirit, and in him, into efficient operation, in and for the believer. Nothing of all this is to be understood as transacted in space and time. The Son, as Son, proceeds eternally from the Father; the Spirit proceeds eternally from Father and Son. In other words, the whole being of God is an omnipresent Spirit of living power, in which the three persons are eternally to be distinguished; and all the three have their part in every divine work. The intercession of Christ and that of the Spirit are parts of one and the same work, and therefore both are vitally connected with the believer's prayer.

The Spirit's intercession may be viewed as prompting the prayer of the saints. It is a most inspiring and encouraging thought, that the intercessory motions of the Spirit are the source of all our disposition to pray. We know that the Holy Spirit is the author of all desire for spiritual good in men, and therefore of all disposition to ask for it. The intercession of the Spirit may therefore be considered as lying at the bottom of the believer's own prayer, and as being expressed in that prayer, so far as the believer prays "in the Spirit." These motions of the Spirit, if we may call them motions, are the eternal and unchangeable state of the mind of the Spirit with reference to the work of God. The new creature in Christ is formed by this indwelling of the Spirit in the natural man; and of course this indwelling Spirit retains there all this perpetual motion, tendency, or yearning in the direction of the work of God. This we described above as what the apostle signified by "groanings that cannot be uttered." This tendency of the Spirit is always in the believer, and therefore the believer has always in himself a motion prompting him to pray. If he should "pray always and not faint," he would be obeying always the leading of the Spirit. It is possible for us to "pray always in the Spirit," because the Spirit is always praying in us. Even when the infirmity of the flesh, or necessary occupation, or the love of the world, prevents the actual form of prayer, the Spirit still retains his own yearning, and would impart it if not hindered by the insusceptible state of the preoccupied mind. The more the Christian falls in with this constant tendency of the Spirit, the more he adorns the doctrine of Christ concerning prayer, and the more he walks worthy of his vocation. This motion of the Spirit prompting him always towards prayer, is one of the ways in which the calling of God is expressed to his heart. When the life of the Christian is not duly pervaded by the Spirit of prayer, he is in a state of contention against his inward intercessor. He "restrains prayer" which the Spirit in his heart would move him to offer. Whenever he is moved to pray, the motion of the Spirit is the

cause. The prompting may be partly by knowledge of this doctrine of the Spirit of prayer; and hence the utility of knowing this precious truth as we are trying to teach it; but it may also be something like the unconscious presentiment, which a person may express concerning a future event, without knowing what or why he speaks. But the prompting commonly takes place without bringing forth in the suppliant any presentiment of the things agreeable to the will of God; leaving the thought and words of the prayer to the natural idiosyncrasy, or to the suggestion of circumstances, for want of a readier coincidence, or a proper reconciliation of the whole man with the work of the Spirit within him. The uttered prayer thus becomes an index, not of the mind of the interceding Spirit, but only of the fact of his prompting to prayer.

We further notice here a fact of great practical importance in relation to the connection of the Spirit's intercession with the prayers of the saints, that the intercession does not avail except when the person prays himself. It is, therefore, in the first place, no encouragement for any to neglect the offering of their own supplications unto God. If any one is not moved enough by the Spirit to address the Lord in prayer in any form, he derives no benefit from any interceding motions of the Spirit within him. The spiritual influence in that case is wholly lost upon him. It is as when a sinner is moved by the Spirit towards any religious duty which he entirely neglects. He receives no saving benefit from the operation of the Spirit upon him. In the second place, the refusing to direct the desires of the heart to God in some devout and reverential way is a quenching and grieving of the Spirit, and is a great sin, extremely dangerous to the spiritual welfare. This view reflects a heinous aspect on the sinful state of those who live under the administration of grace without prayer. It is a state of active contention against God. This shows, moreover, that the connection between the Spirit's intercession takes place in the living principle of both the Divine and the human person. It avails for the man only when it blends itself with its own life, and shows itself in his outward acts in some degree. Though that intercession alone is effectual for the saints, yet, if they do not so far accept it as to yield to its influence in prayer for themselves, they receive no good. The Spirit of prayer in the church is a part of the life of Christ which we receive; and unless the individual accepts it, and yields himself in willing obedience to its power, it will not avail for him. Every one who earnestly prays to God, may have the consoling assurance that the Spirit is interceding for him. But one who offers no prayer, can have no such assurance. Even though he has the Spirit in his heart, and striving there to lead him to prayer, as he strives in all under the gospel to lead them to re-

pentance, yet, by his own perverse resistance, the Spirit of prayer is grieved, as the Spirit of repentance is grieved in other cases, and his benefits are forfeited and lost. No one can say that his own prayers are unnecessary, because in themselves ineffectual, or because they can add nothing to the efficacy of the intercession of the Spirit, or for any other reason. The Spirit *helpeth* us in prayer. If we do not pray, he does not help us. We have always cause to repent and condemn ourselves, that our prayers are not more obedient to the silent dictates of the Spirit in the heart. When, however, we so far yield to his influence, as to engage our own faculties in prayer, in good faith and earnest, then we have his effectual help. But if we so utterly repress the heavenly intercessor, that his influence does not reveal itself through the superincumbent weight of wordliness and unbelief, and produces no thought or feeling of devout supplication in us, we have no benefit of his prayer. The prayerless soul under the gospel light is condemned for resisting the Spirit. Its state is worse than that of a heathen, to whom such new covenant influence is never imparted.

Again, the intercession of the Spirit, while thus vitally connected with our own prayer, though not itself recognised in the conscious experience, is nevertheless a ground of assurance as to the efficacy of prayer. The fact of the intercession is known only by revelation. Whenever we feel a disposition to pray, we may know that this disposition is from the Holy Spirit. And we are taught by the apostle, that besides giving this disposition, the Spirit "*helpeth*" by an intercession of his own. And knowing all this, though we know not how far our particular supplications may be indited by the Spirit, we still have a ground of assurance proportionate to the sincerity and submission of our prayer. The special matter of our petitions may be very little affected by the Spirit, though the disposition to pray is wholly from him. Believing the fact, we trust upon it as the real and only evidence of our acceptance with God. What we lack in perfect conformity to the will of God in prayer, we make up by humble and thankful reliance on the Spirit's own prayer for us. So in all other respects; wherever we feel ourselves wanting in what is good, we rely on the righteousness of Christ, applied to our use by his Spirit. Wherever we perceive anything good in ourselves, we ascribe it to Christ. It is the work of his Spirit in us. Though not conscious of *his* prayer, we are conscious of the great imperfection of our own, and may find welcome relief in trusting by faith on his gracious intercession for us, where our own failure is so deeply felt.

From our present point of view, we can observe that the intercession of the Spirit is related to the Christian's own prayers, as the perfect principle of life in general is to the actual, imperfect phenomena. The Spirit of God in the Christian dwells deep in the

heart. His control of the Christian's action is effected by working on the innermost principles of his being. His help in prayer, therefore, is not a superficial work. It is not a suggestion of words, or even of thoughts. It is not an awakening of desire. It is a diffusion, through the innermost being of the man, of that pure and perfect power of life whose tendencies or motions perfectly agree with the ideal work of God in his kingdom. From this new life, the life of the Spirit itself, arise the desires, the thoughts, the words of actual prayer. As it dwells in the heart, it is perfect. The apostle signifies this by describing it as according to the will of God, or after the divine manner. He signifies it even more strongly, by describing its motions as "groanings that cannot be uttered"—too high for the faculties of expression in imperfect men. If, now, as it works outwardly through the human faculties, it met no obstruction or disturbance, it would make the frame and expression of the Christian's prayer throughout according to the will of God, because conformed entirely to the mind of the Spirit, so far as a finite mind can be. But the mind of the Spirit, in coming forth into the forms of devout thought and feeling and expression, meets the various imperfections of our fallen nature, the obliquities of thought, the perversities of feeling, the infirmities of expression, which render only an imperfect report of the divine thought and operation within. We notice here the usual disagreement between the perfect motions of life within and the actual phenomena of the life. We know not how to preserve our life and health as we ought. There is great disagreement between the inward vital motions which proceed immediately from the creating and preserving power, and those voluntary motions of the man, put forth with the conscious desire to preserve and strengthen the living powers, and to accomplish their purposes in the world. Were the delicate springs of any man's life subject to the immediate impulse of his voluntary action, they would be rudely disturbed, and soon entirely interrupted. But his living motions rise continually from a power within, of which he has no conscious knowledge, and no immediate control. The original vital impulse of our being lies beyond the range of our voluntary agency. And that primitive impulse, as it comes from its divine source, is perfect. But in working outward into the experience and the character of the man, it encounters resistance from imperfect organization and various disturbing forces arising from the circumstances of its operation. While the original living power in the man, considered as the power of the new creation, tends to produce the perfect human formation of mind and body, its actual production falls far short of its true standard, "the glory of God." In human society also, so little do the members know of the laws of true prosperity, and so liable are they to break the

laws they do know, that if their social welfare were wholly subjected to their conscious and voluntary agency, they would soon bring their system to a stand. But there is a current of life in society, infinitely better than the speculation or the practice of the members. From this arises the conscious desire of improvement in the members, and their aspiring activity. All their progress is but a growing conformity to the primitive impulse of the inward social principle of human life. While they know not how to guide their social course as they ought, and work oftener against their well-being than for it, the inward Spirit helpeth their infirmities—maintains the radical vitality of their system, and gives it a primary and incipient impulse, according to the will of God. These, also, are a species of groanings which cannot be uttered; the deep, silent yearnings of the indwelling Spirit in the social heart of man, which the articulating organs of the system have not yet the configuration to express. All earthly life, indeed, is constructed and administered in this way. There is no actual development of plant, tree, animal, or man, according to the idea of the perfect form. The principle of life, as it proceeds from the Creator, is perfect. But its development is so disturbed by adverse forces that, as a general rule, in all the kingdoms of earthly life, certainly in the human in every case, it falls short of perfection.

The intercession of the Spirit may also be considered in its connection with the course of Divine providence. We are not taught that God answers prayer by interrupting or disturbing the established laws of his providence. If prayer interfered with the appointed course of nature, it would destroy its stability altogether. For if, as the Bible teaches us to expect, the acts of God will yet all be done from respect to the prayers of the saints, the order of the world would be entirely subverted. The confidence of men in the laws of providence would be wholly overthrown. We are not to presume that effectual prayer introduces a new condition of things, and changes the divine course. With God, there is nothing new. His plan had, from the beginning, a place for every thing, and every thing in its place.

The intercession of the Spirit takes its place in the system of the world by its connection with infinite intelligence. The virtue of the Spirit's intercession, in the apostle's view, lies in this, that it is according to the will of God. It is not expected to change or influence that will, in any degree or respect. The will of God is unchangeable; and to be conformed to it is the whole duty and interest of man. All effectual prayer in the church is that which says or implies, in every word and thought, "Thy will be done." The infinite intelligence of the Spirit is one reason for the accordance of his intercession with the will of God. For the Spirit

knoweth infallibly what the will of God is. This knowledge, of course, includes all things embraced in the eternal plan of God for the creation and administration of the world. The Spirit's intercession must, therefore, be comprehensive. That infinite intelligence embraces all that God has appointed to come to pass ; and has its eye not only on that particular which may immediately concern the Christian's interest for the time, but what may concern him for all time, and what may concern all men for time and eternity. This is altogether beyond our view. It is more than we are able to ask or think.—*Princeton Review*.



BRIEF NOTICES OF BOOKS.

Jesus Christ: his Times, Life, and Work. By E. DE PRESENSE. London: Jackson, Walford, and Hodder.

A LIFE of Christ cannot be written; such a life, we mean, as fulfils the conditions of art, conveying to the reader a conviction of perfect verisimilitude, and satisfying the requirements of reason, conscience, and taste. Essays, sermons, and expositions may be written on the life of Christ, good in themselves and of great practical utility; but every attempt to produce an artistic life of Christ, to gather up the facts of his history into a consistent, harmonious whole, must be a failure. One reason for this is to be found in the nature of the subject. If the writer regard Christ as nothing more than a man it is impossible for him to bring the acknowledged facts of Christ's history into harmony with this theory. If on the other hand, he regard him as God-man, the true theory, it is equally impossible for him, owing to the transcendent nature of the subject, to bring the facts with which he has to deal within the rules of art. There is another point to be noted. We will not guess what might be effected in producing an artistic life of Christ, if the materials for the work were sufficient; but in the Gospel record, whence alone materials for a life of Christ are drawn, there are wide and numerous interstices, designed, as we think, by him who inspired the record, to be filled up by the devout imagination of every individual believer, but rendering it quite impossible to bring the life of Christ within the rules of biographic art. As it is impossible for the painter to produce a portrait of Christ answering to our ideal of the God-man, it is also and perhaps equally impossible for the biographer to write such a life of Christ as can satisfy the intellectual, esthetic, and religious instincts. The only life of Christ that can be read

with entire satisfaction is the one furnished by the evangelists, and the satisfaction in this case is not to be explained on artistic principles. And yet while firmly holding the above opinions, we earnestly recommend the work before us to the favourable attention of our readers. Its first appearance, some two-and-a-half years ago, was singularly opportune: the Christian world had just been startled by the publication of Renan's ingenious romance, called a *Life of Jesus*; and ere the excitement occasioned by that singular book had well subsided, Strauss reproduced, in a popular form, his *Leben Jesus*, designed to be to the common people of Germany and England what Renan's book had been to the common people of France. E. De Presensé is careful to tell us at the outset that he does not intend his work to be an answer to either Renan or Strauss; it is merely one of a series of works he had been engaged with for many years; but traversing the same ground, and dealing with the same materials, as Renan and Strauss, this work is really, if not professedly and formally, a confutation of both the French and the German rationalist. And though in the reading of it we have been frequently and painfully impressed with the impossibility of producing a satisfactory life of Christ on artistic principles, even when the theory of the writer is sound, as in the present instance,—we readily do homage to the great ability of E. D. Presensé. The first chapter, on the "Supernatural," is one of the finest pieces of reasoned thought we have met with anywhere; and, as it is complete in itself, its separate publication in a cheap form would confer a boon upon thousands who are not likely to procure the entire work. Many other chapters, though not in our judgment equal to the first, are marked by great intellectual power, learned research, and literary skill, and will repay an attentive reading. If

this work does nothing else, it satisfactorily demonstrates the impossibility of accounting for and explaining the facts of the gospel history on the principles of either Renan or Strauss.

Commentary on the New Testament. Parts I. and II. By JAMES MORISON, D.D. London: Hamilton, Adams, and Co.

Learned without being pedantic; profound without being obscure; combining intellectual subtlety and scholarly equipment with deep-toned piety and simplicity of purpose; going right to the core of the sacred text to eliminate the pith and marrow of truth; this work promises to take honourable place among the best commentaries in the language; and we can with equal confidence recommend it to the student, the minister, the Sabbath-school teacher, and the private Christian.

George Fox, the Friends, and the Early Baptists. By WILLIAM TALLACK. London: S. W. Partridge & Co.

This estimate of George Fox and of the early Quakers is at once appreciative and discriminating. While the faults and shortcomings of the great Quaker leader and of his followers are faithfully noted, the manifold excellencies of both are treated of so fully and generously that, even the most rigid and sensitive members of the "Society" cannot well help being satisfied. Fox's connection with and indebtedness to the Baptists, for nearly all the distinctive peculiarities of his religious belief, are points in his history which have never, we believe, till now been fairly recognised. To the general Christian reader this book is quite a treat; instructive, refreshing, stimulating. Apart from its bearing on churches and creeds, it exerts a healthy influence on the heart and conscience, and stirs up the soul to seek after God and goodness.

A Bible Dictionary. By Rev. J. A. BASTOW. Third edition; parts 9, 10. London: Longman & Co.; Lister.

These two parts conclude the new edition of Bastow's Dictionary. With unwearied patience and unfaltering perseverance, the author has for the third time conducted his work through the press, making such alterations and improvements as the advance of science and the progress of thought required. No Primitive Methodist should be without this valuable work.

The Irish Churches; Primitive, Papal, and Protestant, with thoughts concerning the disestablishment of the latter. By a PRIMITIVE METHODIST MINISTER. London: Lister.

Now that the question of disestablishing the Irish Church profoundly agitates the public mind, and urgently claims of the imperial legislature immediate solution and settlement, this pamphlet is well timed; and if circulated as its merits deserve, will render valuable service. The substance of many volumes is here packed in thirty-two pages; furnishing a clear and comprehensive resumé of Irish Church history, a succinct but faithful statement of the present condition of the Irish Church; together with reasons for, and answers to objections against, its disestablishment. Let this pamphlet be bought and read by everybody.

Earnest Christian Life, &c., &c. By the Rev. J. CLARKSON. London: Lister.

An unpretending, interesting, and useful memoir of an excellent Christian minister; together with a scriptural and impressive sermon, preached, we presume, on the occasion of the Rev. J. Hutchings' death.

Souls and Stars: a Letter addressed to Local Preachers. By a LAYMAN. London: W. Lister.

Under a somewhat clumsy and inappropriate name, we are here furnished with an intelligent and impressive address on many topics connected with efficient preaching.









